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TWELVE PAGES

N. HAVEN BUREAU GAVE 2,186 HELP DURING PAST YEAR

Notable Report Submitted
At Recent Annual
Meeting.

OFFICERS ELECTED FOR COMING YEAR

Laura V. Gilligan Outlines
Work; Father Daly
Is Heard.

The annual meeting of the Catholic Social Service Bureau of New Haven, held recently at the Catholic Community House, 478 Orange street, disclosed that total disbursements, in the amount of \$61,054.81 were necessary to aid the 2,186 individuals who sought relief or service at the agency during the past year.

Presided over by Miss Anna M. Sheehan, temporary chairman of the board, the meeting showed that a total of 614 families were assisted, 217 of which received case work treatment and 397 incidental service. Children supervised by the agency numbered 304. A breakdown of disbursements indicated that \$10,924 was spent on relief and \$27,707 expended on the care of children. The chest allotment for the year was \$32,404.

Fewer Cases.

Reports from the different departments showed that intake in the family department fell from 122 cases as of 1935 to 79 in 1936; whereas, total intake in the children's department increased from 77 cases as of 1935 to 139 for the past year, a total of 218 new cases.

Officers elected for the ensuing year are: Victor Roth, chairman of the board; Dr. William A. Duffy, vice-chairman; Rev. William J. Daly, director and treasurer; Miss Laura V. Gilligan, executive secretary.

Members elected to the Board of Managers included: Matthew A. Reynolds, John J. Sullivan, Jr., Dr. Michael S. Shea, Dr. Charles T. Flynn, Miss Virginia Beegan, John Flynn, Mrs. Jeremiah D. Shea, Charles J. Walker, Mrs. John D. Desmond, Miss Josephine Eagan, Miss Anna Sheehan, Dr. Harry Conde, John M. Golden, Rev. Francis E. May, John J. McKeon, Rev. David Hutchinson.

Miss Laura V. Gilligan, executive secretary, pointed out that of the 327 men and women needing assistance by the family department, there was a predominance of people who had weathered the depression in a fair way only to break during the last six months of 1936. While the public agency assumed the re-

Pope Leaves Bed For First Time

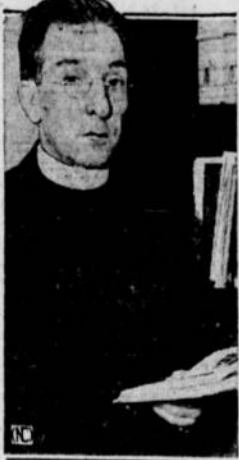
(Radio, N. C. W. C. News Service.)
Vatican City, Jan. 21.—Great and universal satisfaction has been expressed since on Wednesday last week His Holiness Pope Pius XI left his bed for the first time since his illness began 40 days before, employing a specially-built wheel-chair with a support to rest his legs. His Holiness also left his bed on two other days, and going to the sitting room of his private apartment, granted special audiences. The Holy Father enjoyed satisfactory rest Thursday night although he was disturbed at times by pain in his right leg.

Pope Pius is delighted to leave his bed and to be able to hold audiences in his sitting room almost as if he were seated at his desk in his private library. This improvement in the Holy Father's condition does not mean, however, that there has been a change in the general condition of the Pontiff's health. This remains stationary and serious.

The Pope heard Mass and received Holy Communion before being wheeled into his private sitting room. On last Thursday, His Holiness received His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State, and then his sister, Donna Camilla Ratti, who told the Holy Father of her great joy in seeing him better for the first time since his illness began. Friday, Pope Pius received Cardinal Pacelli, Commendatore Bernardino Nogara, Head of the Special Administration of the Holy See, and Father Agostino Gemelli, O.F.M., President of the Pontifical Academy of Science.

Following Father Gemelli's audience, it was announced that the inauguration of the Pontifical Academy of Science, planned for February 6, the fifteenth anniversary of Pope Pius XI's election to the Pontificate, has been postponed. The general meeting of the Sacred Congregation of Rites planned for January 19 to discuss miracles proposed in the cause for the canonization of Blessed Andrew Bobola also has been postponed.

Consultant



Rev. Dr. David Rubio, O. S. A., head of the Department of Romance Languages at the Catholic University of America, who has been requested by the Library of Congress to visit South America to establish cultural relationships in the principal centers of learning. Dr. Rubio is shown in his study room at the Library of Congress, where he serves as a consultant in Hispanic Literature. (René photo.)

TROTZKY IN MEXICO DENOUNCES SOVIET PERFIDY IN SPAIN

Russian Exile Says That
Communists Betray
Workers.

By Charles Betico,
(Mexico City Correspondent, N. C. W. C. News Service.)

Mexico City, Jan. 21.—In an interview granted the press last week, at Coyacan, Leon Trotsky, himself a Communist but one who differs with the present Soviet regime, takes the Russian Government to task for its policy with regard to Spain. Definitely asserting that Soviet Russia has meddled in Spain, he charges that such action has been through selfish motives and without regard for the situation of the Spanish proletarians.

Trotsky arrived in the vicinity of Mexico City at 11 a. m. Monday, leaving the train before it entered the Capital to go to the home of Diego Rivera, the radical artist, at Coyacan, P. D. It is believed that later he will go to Guanajuato or Cuernavaca. The authorities are guarding the Diego Rivera residence.

When first interviewed by reporters, Trotsky merely confirmed statements made by him at Tampico. Silent On New Deal.
He refused to make any comments on the "New Deal" in the United States, saying that he intended to make no statements that might have unfavorable bearing upon Mexico's international relations. He also refused to comment upon the Civil War in Spain or to comment upon Mexican affairs, stating that Mexican statesmen are more competent to discuss such matters, and that he will not meddle in Mexican internal affairs. (CONCLUDED ON PAGE 5.)

Dr. Stanford Heads College Conferees

(N. C. W. C. News Service.)
Washington, Jan. 21.—The Very Rev. Dr. Edward V. Stanford, O.S.A., President of Villanova College, was elected chairman of the National Conference of Church-Related Colleges at the annual meeting of the organization held at the Mayflower Hotel here. The Rev. Daniel M. Gallher, O.P., of Providence College, Providence, R. I., was chosen a member of the Executive Committee, of which the Rev. William F. Cunningham, C.S.C., of the University of Notre Dame, also is a member.

Among the speakers at the sessions were the Rt. Rev. Msgr. Fulton J. Sheen and Prof. Karl L. Herzfeld, of the Catholic University of America.
Speaking on "God and Country," Monsignor Sheen said the only schools that are building constructive Americanism are those that take practical cognizance of the existence of God.
"Man's right to own private property, man's right to educate his own family, man's right to adore God according to the dictates of his conscience, come not from the Constitution, the Government, Parliament, nor the will of the majority, but from God," he said. "Therefore no power on earth can take them away. This is the essence of Americanism."
"The only schools that are building constructive Americanism are

HOUSING AND SLUM CLEARANCE COMING TO FORE IN CAPITAL

Long-Range Plans Take
Place of Emergency
Measures.

EXECUTIVE BRANCH SHAKE-UP COMING

Federal Prison Director
Gives Picture of
Crime.

(N. C. W. C. News Service.)

Washington, Jan. 21.—Housing and slum clearance is not in the immediate congressional foreground, but it is casting a lengthening shadow on the legislative horizon. The National Public Housing Conference will launch a housing program at its meeting in Washington beginning January 22. Mrs. Roosevelt, wife of the President, will open it. It is taken for granted that Senator Wagner will sponsor a bill in the Senate and eventually Congress will consider the question.

Up to this time, housing has taken on the color of an emergency enterprise. It had its origin in a desire not only to improve dwelling conditions but to provide employment and prime the industrial pump. In the present Congress it will appear in a different guise—as a long range policy to improve living conditions for the so-called low income groups. The Housing Conference has set as its goal a ten-year program, patterned after the British housing plan.

Whether such a program will meet Administration approval is another question. The President has hitherto looked with favor upon the idea of abolishing slums and giving impetus to low cost housing, but it is not certain that he would approve the launching of a comprehensive rehousing program at this time. There is some reason to believe that the subject will be kept in the background until Congress has taken action on the reorganization proposals.

Many Housing Agencies.
There are several agencies now dealing with housing in one way or another—the Housing Administration, the Home Owners Loan Bank Board, the Resettlement Administration. The President has suggested.

Former K. C. Head Dead In New Jersey

(N. C. W. C. News Service.)
Jersey City, Jan. 21.—Funeral services were held here on Saturday for John J. Cone, former Supreme Knight of the Knights of Columbus, who died at his home in Deal, Thursday of last week, at the age of 79. He was head of the K. of C. from 1896 to 1900.

In 1925, Mr. Cone was honored by His Holiness Pope Pius XI by being named a Knight of St. Gregory the Great. A native of Jersey City, he was at one time Fire Commissioner of that city and chairman of the Harbor Board.

He was one of the founders of Jersey City Council 137 of the K. of C.

Communism Seen As Spanish Issue

(N. C. W. C. News Service.)

Toledo, Jan. 21.—Communism, not democracy, is the issue in Spain, the Most Rev. Karl J. Alter, Bishop of Toledo, told the Cathedral Chapel Educational Club here. The Bishop answered "a few common questions" which are asked in connection with the present disturbances in Spain. Going back to the abdication of King Alfonso to give a brief history of events leading up to the present situation, Bishop Alter said that Caballero, extreme radical, has been the power behind the scene since the February election and is now in charge of the government. He charged that Rosenberg, the Soviet ambassador, sits in on sessions of the Spanish cabinet.

In answer to the question "What about revolution?" Bishop Alter said we learn in our catechism that we must respect and obey properly constituted authority, but that this means only authority that is properly constituted, and does not mean that a government, once established, can do anything it desires, and that the people have no right of redress.

150,000 SIGN PLEA IN VERA CRUZ FOR RELIGIOUS WORSHIP

Mexican State Allows No
Priest To
Function.

By Charles Betico,
(Mexico City Correspondent, N. C. W. C. News Service.)

Mexico City, Jan. 21.—Already 150,000 Catholic citizens of the State of Vera Cruz have signed a petition for the restoration of religious worship in the State which is to be sent to the Chief Executive on or about February 1. Although the law promulgated in July, 1931, authorizes the registration of 13 priests for the State (about one priest for every 100,000 Catholics), no priest has been allowed to register despite repeated requests on the part of the clergy for registration and authorization to function as clergymen.

At Orizaba in the State of Vera Cruz, a number of Catholics have been arrested last week, charged with holding religious services in the home of Señora Maria Izquierdo, although no priest was found on the premises.

The Ministry of Hacienda has definitely declared to be National Property the annex of the Church of St. Augustin in the town of Tlalpán, F. D., in which a seminary had been conducted. All protests and appeals made to the authorities have been fruitless.

Stamped Money Voided.

Former seminarians of San Juan de los Lagos have invited Silvestro Bara Gonzalez, president of the National Revolutionary Party, to attend the celebration of the founding of this seminary on January 31. In a moment of rashness induced by anger, Bara Gonzalez went so far as to deny that he had spent five years in this seminary and had been the intimate friend of Anacleto Gonzalez Flores, who was shot at Guadalupe while Bara Gonzalez was Governor of Jalisco.

The Ministry of Hacienda has nullified five and ten peso banknotes on which phrases such as "We don't want Communism" and "Down with Socialism" have been stamped with blue ink. It is said.

Four Papal Envoys At Eucharist Meet

(N. C. W. C. News Service.)
Manila, Jan. 21.—The attendance of at least four representatives of the Vatican will be one of the rare features of the coming Thirty-third International Eucharistic Congress here.

The papal diplomats expected include, the Most Rev. Paschal Robinson, Apostolic Nuncio to Ireland; the Most Rev. Mario Zanin, Apostolic Delegate to China; the Most Rev. George J. Caruana, Apostolic Nuncio to Cuba, and the Most Rev. J. Dreyer, Apostolic Delegate to Hue, Annam, Indochina.

The concurrence of this number of papal envoys is considered by Congress officials as significant of the Pope's interest in the Congress regardless of his serious illness.
Of the four dignitaries, Archbishop Caruana is the only one known in the Philippines, having been a missionary in the islands.
Archbishop Zanin has for the past year helped the Congress in China, giving conferences, speaking at convocations and ordering special prayers and ceremonies for the success of the international religious celebration.

BASIS OF UNITY IS SPIRITUAL, STATES MONSIGNOR SHEEN

Communist, Fascist Accord
Result of Force,
He Says.

(N. C. W. C. News Service.)

New York, Jan. 21.—Only the spiritual is the basis of unity, declared the Rt. Rev. Msgr. Fulton J. Sheen last Sunday night in the course of his address over the "Catholic Hour."

Speaking on "The Spirit and Unity," Monsignor Sheen declared that "men cannot be grouped into the unit of brotherhood or even comradeship except on the basis of the spiritual." He added that "there are two ways of attaining unity and asserting authority: one from the outside, the other from the inside; one by force, the other by love; one by Nazism, Fascism, and Communism, the other by religion." (CONCLUDED ON PAGE 10)

Pope Pius Receives Prelates In Audience

(Radio, N. C. W. C. News Service.)
Vatican City, Jan. 21.—His Holiness Pope Pius XI granted audiences in the main hall of his private apartment Monday, receiving His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State; His Eminence Lorenzo Cardinal Lauri, Grand Penitentiary of the Holy Roman Church, and Monsignor Domenico Tardini, Substitute Secretary of State.

Cardinal Lauri, whose audience with the Holy Father Monday was the first he had had since the Pontiff became ill, was profoundly impressed by how well His Holiness looked, his admirable spirits and his mental alertness.

Pope Pius' daily life is completely absorbed with work and prayer. Virtually every hour that is not taken up with the many duties that occupy his attention, the Holy Father spends in prayer, meditation or the utterance of pious ejaculations.

Every day of the week is dedicated by Pope Pius to some special intention, such as for the dying, for sinners, for Spain, for Germany, and at the present moment for the Thirty-third International Eucharistic Congress to be held in Manila early next month.

SELF-CONDEMNED COMMUNISM

In recent months, Moscow has decreed a new and more insidious form of propaganda especially directed at members of religion and upholders of democratic government. It seeks to present Communism as the kindly helper of the down-trodden and democratic; it carefully avoids reference to, and hides, its implacable atheism and stifling of freedom.

In line with this new form of attack, one of Communism's leading organs has printed a series of questions addressed to a leading Catholic writer and speaker. He answers the questions, one by one, refuting the contentions by the convincing method of using facts exclusively from Communist sources. The first article in this reply appears in this issue of The Transcript. Others will follow each week.

HUNDREDS ATTEND FUNERAL MASS OF REV. E. J. BRENNAN

Bishop Conducts Rites For
New London
Pastor.

REV. M. F. BRADY
PREACHES EULOGY

Dead Priest Headed Saint
Mary's Parish Two
Years.

The Rev. Edward J. Brennan, for the past two years head of St. Mary's Star of the Sea parish, New London, died at St. Mary's Hospital, Waterbury, on last Friday morning after a brief illness. His funeral was held on Monday morning of this week in St. Mary's Star of the Sea Church. The Most Rev. Maurice F. McAuliffe, Bishop of the Diocese, sang the solemn pontifical Mass of requiem at 10:30 a. m., in the presence of a great throng of mourners, including scores of priests and sisters, many city officials and representatives of all walks of life in New London.



REV. EDWARD J. BRENNAN

Officers of the Mass.
Assisting Bishop McAuliffe at the Mass were the following clergymen: Archbishop, Rt. Rev. Monsignor Thomas Duggan, of Hartford, Vicar General of the diocese; deacons of honor, Rev. William F. Fanning of St. Francis Church, Torrington and Rev. William J. Blake, of St. Thomas Church, Fairfield; deacon of the Mass, Rev. Francis E. May of Sacred Heart Church, New Haven; sub-deacon of the Mass, Rev. William P. Kilcoyne, of Our Lady of Mercy Church of Plainville; thurifers, Rev. James Roche of St. Joseph's Church, Poquonock and Rev. James Danaher of Cheshire; acolytes, Rev. Peter J. Daly of St. Margaret's Church, of Waterbury and Rev. Joseph M. O'Connell of St. Joseph's Church of New London. The Rev. Fathers William Kearney and John Hayes, assistant chancellors of the diocese, were in charge of the ceremonies.

Members of Rev. George Deahon assembly Fourth Degree, Knights of Columbus, officiated as guard of honor. The active bearers were Frank Kennedy, Peter Dyer, Dr. Thomas J. Murray, Lawrence S. M. Cook, Walter D. May and Mathias R. Moran. The eulogy was delivered by Rev. Matthew Brady of St. Rita's Church of Hamden.

Soon after the conclusion of the Mass, the body was taken to New Haven, where burial occurred Monday afternoon. The cortege was (CONCLUDED ON PAGE 2)

Diocesan School System Growing, Report Indicates

Rev. Austin F. Munich, Superintendent, Gives
General Summary—Two Schools Opened
—Bridgeport and New Haven Take Honors—Birth Decline Alarms—High School
Need Emphasized—Summer School Increase Marked.

FR. M. J. THOMPSON APPOINTED PASTOR OF NANTIC CHURCH

Bishop McAuliffe Selects
Successor To Late
Fr. Hoesy.

The Most Rev. Maurice F. McAuliffe, D.D., Bishop of the Diocese, announced officially this week the appointment of a successor to the late Rev. Charles M. Hoesy, pastor of St. Agnes Church, Nantico. The Rev. Michael J. Thompson, for five years assistant at St. Lawrence's Church, West Haven, has been promoted to the charge of the shore parish.

Father Thompson's Career.
Father Thompson is a native of Waterbury and his elementary education was received in St. Mary's School of that city. He took his classics at St. Thomas' Seminary, Hartford. His immediate preparation for the priesthood was made at St. Bernard's Seminary, Rochester. (CONCLUDED ON PAGE 3)

Msgr. Ryan Invokes Inaugural Blessing

(N. C. W. C. News Service.)
Washington, Jan. 21.—Following is the text of the Benediction invoked by the Rt. Rev. Msgr. John A. Ryan, Director of the Department of Social Action, National Catholic Welfare Conference, at the inauguration of President Franklin D. Roosevelt yesterday:

"Almighty God, ruler of nations, bless, we beseech Thee, the people of the United States, their Congress and their President. Inspire our lawmakers to safeguard and promote the priceless goods of virtue, liberty, peace and justice; virtue, that we may hearken to Thy everlasting ordinances; liberty, that we may be safe from foreign aggression and domestic despotism; peace, that we may enjoy concord among ourselves and with all the nations of the earth; justice, that all our citizens, even the poorest and lowliest, may be able to live in a manner worthy of persons made in Thy Own image and likeness.

"Most fervently we pray Thee, O God of infinite wisdom and power, to direct and assist the leadership of the man who has just now assumed for a second term the great office of the Presidency. Do Thou grant him, O Lord, the light and the strength to carry on the work that he has so well begun, and to pursue untiring his magnificent vision of social peace and social justice, through Christ, Our Lord. Amen."

Colored Brother's Canonization Urged

New York, Jan. 21.—Calling upon all the members of the Dominican Order throughout the world to form an army to pray and work for the canonization of Blessed Martin de Porres, the Most Rev. Martin S. Gillet, O.P., S.T.M., Master General of the Order of Preachers, in a letter received last week in the United States, strongly urges special activity during this first centennial year of the solemn beatification of the saintly Negro.

The letter, issued from Rome and addressed to the priests, Sisters and tertiaries, gives the canonization movement the highest approbation and is expected to arouse great enthusiasm in all parts of the world but particularly in the United States. Father Gillet envisions in the glorification of Blessed Martin a hastening of the conversion of the colored race in America. He cites for special commendation the Very Rev. T. S. McDermott, O.P., Provincial of the Province of St. Joseph, for his activity in favor of the movement. Father Gillet commends also the Blessed Martin Guild of New York, which directs the promotion of the cause in the United States and the Dominican Sisters of the Perpetual

Present Medal To Editor On Feb. 7

(N. C. W. C. News Service.)
St. Bonaventure, N. Y., Jan. 21.—The St. Bonaventure Medal for Catholic Action will be conferred on Patrick F. Scanlan, Managing Editor of The Brooklyn Tablet, at a testimonial banquet in the Columbus Club, Prospect Park, Brooklyn, Sunday evening, February 7, it was announced Monday at the college.

The medal will be presented by a representative of the Most Rev. Thomas E. Molloy, Bishop of Brooklyn. The presentation proceedings will be broadcast from coast to coast over the Blue Network of the National Broadcasting Company.

Praising the character of the faculty, Vincent de Paul Fitzpatrick, Managing Editor of The Catholic Review, Baltimore, and President of the Catholic Press Association, said of him: "Mr. Scanlan is, indeed, one who has been consistent in his defense of truth, justice and morality."

The Catholic Transcript, Hartford, in an editorial entitled "The Proper Choice" stated in part: "The choice is a most worthy one, and we felicitate the Franciscan Fathers upon the scrutinizing study of their discrimination."

Bridgeport and New Haven Increases.
Two years ago, the city of Hartford took the honors for parish educational development on the occasion of the consolidation of public schools and the opening of the junior high department at the Cathedral School; both innovations led to a noticeable rise in registration which has since been maintained. This year the honors go to Bridgeport and New Haven. The Park City has a total registration of 5,546, an advance of 149 (CONCLUDED ON PAGE 9)

THE STATE

Correspondents are urged to send in their accounts of events immediately after their happening. Omissions are many times made because the stories received are too old to be received as news. Publication cannot be guaranteed for items more than two weeks old.

The Devotion of the Forty Hours on the fourth Sunday of January is assigned to St. Thomas, East Norwalk, and St. Theresa's, Montowese.

Connecticut alumni will be interested in learning that Georgetown University School of Dentistry, on February 6, will hold its first annual anniversary alumni clinic. It was just seven years ago on that date that the school moved from its downtown buildings to the new structure, which is now part of the college campus. It is considered by authorities to be one of the best dental schools in the country. It consists of a large, light, airy laboratory for each class, spacious, roomy amphitheatres and class rooms, a separate wing of executive offices, a beautiful, complete library, a surgery department, and a clinic. During the day presentations will be given by five alumni, who are highly respected by their state dental societies and whose papers and clinics will be most interesting and enjoyable. Furthermore, there will be commercial exhibits of importance and interest, luncheon, and dinner.

Completing his census of the new St. Peter-St. Paul parish, Norwich, the pastor, Rev. Francis W. Egan finds on the West Side 1,270 souls, in 340 families of four or five nationalities.

At the meeting of Daily council, K. of C., of New Britain, held last Tuesday evening, Chairman Thomas J. Hughes, of the Charity Dance committee, reported that the committee has decided to hold the dance on Wednesday evening, February 3, at The Three Sips, on the Meriden-Wallingford line. Chairman Hughes says that at least 100 couples will attend. Tickets may be bought at the club rooms or from members of the committee, which is: Thomas Hughes, chairman; John F. Hanrahan, secretary; Charles H. McKeon, treasurer; Francis McAlone, Michael LaRose, John Meskill, John O'Leary, Edward J. Dalley, William Gradeck, and James J. Bonney.

Plans for a membership campaign, which is hoped will add more than 300 to the rolls of Park City council, Knights of Columbus, of Bridgeport, were revealed at a special meeting held last Friday night. A personal contact campaign is being planned under which it is hoped that 200 former members will be re-instated under a special inducement program, while it is also hoped to add 300 new members to the roster. The general chairman of the campaign are Past Grand Knight John E. Cotter, Deputy Grand Knight Albert L. Coles, and former Financial Secretary Paul A. Keane. The 20 Catholic parishes of the city will have their respective pastors act as honorary chairmen in the campaign.

Despite unfavorable weather conditions a large group of Children of Mary assembled at St. Mary's Community house in Milford, Sunday, January 10, for the first sodality meeting of the year. After the usual religious and business procedure the election of officers was in order with the following result: President, Miss Mildred Pientowski; vice-president, Miss Josephine Krukowski; secretary, Miss Kathleen Noonan; treasurer, Miss Harriet Mills; consultants, Misses Ellen Tobin, Katherine Maher, and Alice Carroll. It was voted to hold a reception and social on February 5, in honor of the new officers.

Adam Herb, Jr., was again re-elected president of the Holy Name society of St. Joseph's Church, of Bridgeport, at a meeting recently held in the auditorium of the church. Other officers elected were: Chaplain, Rev. William A. Krause; vice-president, Francis P. Kelley; recording secretary, Harold Millbauer; financial secretary, William J. Faulkner, Jr.; treasurer, Erwin O'Rourke; marshals, Robert Belco; trustees, John J. Schwing, Arthur C. Bowen, and Leo Herb; delegate to the Connecticut ranch of the C. C. V. of America, Adam Herb, Jr.; and publicity, George H. C. Koehn. A committee was appointed to make arrangements for affiliation with the national society of the Holy Name. The following were appointed: John H. Gruber, Fred A. Dieter, George H. C. Koehn, John J. Schwing, and William J. Faulkner, Jr. Plans were discussed for inaugurating a crusading campaign for new members and the reinstatement of former members. Arrangements were also started for a joint meeting of all men of the parish in the near future and to receive Holy Communion in a body at the 8:30 Mass on Sunday, April 11. A buffet lunch was served after the meeting. Other societies connected with St. Joseph's parish that held their annual meetings during the past week and elected officers are as follows—Children of Mary sodality: Chaplain, Rev. William A. Krause; president, Miss Evelyn P. Kilcours; vice-president, Miss Catherine Cody; secretary, Miss Dorothy McDonald; and treasurer, Miss Eleanor Bleck. Young People's Social League: Chaplain, Rev. William A. Krause; pres-

ident, William J. Faulkner, Jr.; vice-president, Miss Ruth Pagan; secretary, Miss Elizabeth Kelley; and treasurer, Joseph W. Palmer. The league voted to hold their monthly meeting hereafter on the second and fourth Mondays of each month at 7:30 p. m. in the auditorium of the church on Madison avenue. St. Joseph's Altar society: Chaplain, Rev. William A. Krause; president, Mrs. Agnes Walker; vice-president, Mrs. Henry Zwierlein; recording secretary, Mrs. Cyril Quaka; financial secretary and treasurer, Mrs. William Clancy; and chancellor, Mrs. John McCathron. The society voted to hold a card party Tuesday evening, January 26, at 7:30 in the auditorium. The members of the society will receive Holy Communion in a body at the 8:30 Mass on Sunday, January 31. St. Michael's Beneficial Society, Inc.—Chaplain, Rev. William A. Krause; president, Fred Ehrhardt; vice-president, Charles J. Belinski; secretary and treasurer, George H. C. Koehn; trustees, Karl Stackmann, Christian Kausler, and Frank M. Polke; auditing committee, Thomas A. Zehnder, Joseph F. Wieler, and Jacob Herb; delegates to the Connecticut branch of the C. C. V. of America, George H. C. Koehn, and Thomas A. Zehnder. St. Joseph's Beneficial Society, Inc.: Chaplain, Rev. William A. Krause; president, Emil Krause; vice-president, Paul P. Lichtenberger; secretary, Stephen Utz; assistant secretary, George H. C. Koehn; treasurer, Joseph F. Metzger; marshals, Fred A. Dieter; trustees, Philip Lacher, Joseph Stoehr, and Jacob Herb; auditing committee, John H. Gruber, John L. Luckhart, and Leo Herb; membership committee, Fred A. Dieter, Leo Herb, and John H. Gruber; executive delegate to the Connecticut branch of the C. C. V. of America, Stephen Utz. The society voted to observe the Feast of St. Joseph (Patron saint of the society) at the 10:30 Mass on Sunday, March 14.

Officers of St. Francis T. A. B. society, of Naugatuck, will be installed by County Director Francis Caulfield, Monday evening, January 25, in St. Francis' T. A. B. room. Guests are expected to be present from many parts of the state. After the installation a social time will be held and plans made to increase the membership of the society by gaining young members.

With plans now completed and with active committees already functioning, preparations for the annual mid-winter reunion and concert of the Lauralton Hall Alumnae association to be held on Sunday afternoon, January 31, at Lauralton Hall, Milford, are now well under way. The executive committee is headed by Miss Charlotte E. Leary, of Ansonia, president of the alumnae, and is composed of the following officers and chairmen: Misses Genevieve Halpine and Rita Cox, vice-presidents; Gertrude Holmes, recording secretary; Bernice Carbo and Mary Campbell, corresponding secretaries; Constance Ballard, treasurer; Executive committee, Mesdames Daniel Shugrue, William Ryan, George Holmes, the Misses Rosemary O'Sullivan and Genevieve Gallagher; Mrs. Helen Christie, entertainment; Miss Bibiana Stark, hostess; Miss Edna Holmes, tea; Miss Bernice Carbo, invitations. Assisting these committee chairmen will be: Entertainment committee, the Misses June Mitchell, Elizabeth Russell, Ruth Clark, Mildred Landine, Dorothy Bader, Dorothea Thompson; tea committee, Misses Ruth Stapleton, Agnes Kelly, Virginia Lewis, Kathleen Harding, Emily Taber, Marion Seward; hostess committee, Misses Marguerite Rubin, Mary Halloran, Betty McCane, Irma Valle, Eleanor Hungerford, and Mrs. V. Karlawish; invitation committee, Misses Mary Campbell, Claire Murray, Janet O'Brien; publicity committee, Misses Rosemary O'Sullivan, Nancy Delany, Bernice Carbo, Margaret Kelly, Mrs. M. Linen, Mrs. George Holmes. Each alumna has received a personal invitation to attend this annual get-together party, and it is the earnest wish of the Sisters and the officers of the association that they will have the pleasure of welcoming to Lauralton a large assemblage of graduates and former students with their friends for the first reunion of 1937.

The annual meeting of the Rosary society, of St. Patrick's Church, Norwich, was held in the Children of Mary's room Monday evening of last week. The president, Miss Annie G. Stanton presided. Officers for the year were re-elected: President, Annie G. Stanton; vice-president, Mrs. Mary D. Sullivan; financial secretary, Mrs. Nellie Murphy; the treasurer is Rev. Alexander F. Mitchell. The report of the year, given by Rev. Father Mitchell showed the society to be in a very prosperous condition. The society voted to donate linens for the altars of the church. Plans were made for the annual card party to be held Monday evening, January 25, with the following committee: Chairman, Annie G. Stanton; candy, Mrs. John Fitzgerald, Mrs. Nellie O'Neil; prizes, Mrs. Patrick Shea, Miss Catherine Connell, Mrs. Frederick La Fontaine; tickets, Mrs. Nellie Murphy; tables and chairs, Mrs. Mary D. Sullivan, Mrs. Catherine Kilroy, Mrs. Joseph Johnson, Mrs. George C. Driscoll and Mrs. Joseph Burns.

Hundreds Attend Fr. Brennan Mass

(CONTINUED FROM PAGE 1)

provided an escort by State Police Officers, James Riordan and Thomas Duma of Groton barracks.

Father Brennan's Career.

The Rev. E. J. Brennan was born in New Haven, September 28, 1866, the son of the late Michael and Margaret (Quinn) Brennan, and received his early education in that city. His classics were taken at St. Charles' College, Elliott City, Maryland, and his immediate preparation for the priesthood was made at St. Mary's Seminary Baltimore, he was ordained to the priesthood in the Cathedral of the Assumption in Baltimore.

Father Brennan's first assignment was as curate of St. Francis Church, Torrington. He went there in January, 1895, and while in Torrington served six years as a member of the board of education.

He was next named assistant at St. John's Church in his native city, but served there only six months before becoming a chaplain in the United States navy in 1901. Upon his return to Connecticut in August, 1909, he was appointed temporary administrator of St. John's Church, Noroton, and a few months later was assigned as pastor to the newly formed St. Margaret's Church in Waterbury.

While in Waterbury, where he served 24 years, he was appointed to the city board of charity at one time and was president of St. Mary's hospital where he died last Friday. He was assigned to the New London parish in 1934 upon the death of the Rev. Timothy M. Crowley.

Father Brennan is survived by three sisters, the Misses Anna, Mary and Hannah F. Brennan, all of New London. A brother, Michael Brennan, died several months ago. Rev. Fr. Brennan was a member of the third and fourth degree Knights of Columbus and since his pastorate of the New London Church, had always been active in endeavoring to assist in the promotion of all Catholic fraternal societies.

Following is the eulogy preached by Father Brady at Father Brennan's funeral:

Eulogy of Fr. Brennan.

"Now thou dost dismiss thy servant, O Lord, according to Thy word in peace."

Words of the prophet Simeon as told by Saint Luke II, 29.

Only a few years ago Saint Mary Star of the Sea's parish pursued the quiet, even tenor of its way, unburied, loath to innovation and change, yet pulsing with a strong, teeming Catholic life. Our deceased friend, Father Brennan, progressive, energetic, farseeing, was placed at the helm to guide its course and immediately there was material change. A thoroughly renovated church, school and convent, a new and modern rectory, are monuments that mark the all-too-brief period of his activity in this new field. He was not granted lengthened years to continue or to enjoy the satisfaction of a task well done, but he had seen its completion, had heard the commendation of his flock, the approval of his bishop and fellow priests, and knew that the work was good. Today, in this edifice that was the pride and joy of his heart, the dwelling place of his Lord, we gather to share a mutual sorrow at his passing, to honor his memory and to pray for his soul.

Seventy years ago Father Brennan was born in New Haven on the Sound. The soft sea air touched his youthful brow, the ripple of flowing tides was in his ears, the lure of the sea was upon him, in the words of the poet, "That dim dark sea, so like unto death, that divides and yet unites mankind." To his youthful imagination the sailing vessels that trailed the sound and anchored in the harbor were airy argosies that touched distant, enchanted horizons. "The sun that 'A boy's will is the world's will, but the thoughts of youth are long, long thoughts'" and so it was with our youthful friend. That imaginative mind, fostered in a devout home environment, saw a kingdom spread over the earth as vast as the sea that touched his feet; beyond the distant horizon he saw a cross on which expired a discredited founder and there formed in his youthful heart a desire to follow that leader Christ and to consecrate his life to the spread of His kingdom on earth.

Anxious to give himself to the test he entered Saint Charles College and its academic walls and later those of Saint Mary's Seminary echoed his hurrying feet and gay laughter. His directors, long experienced and gray with wisdom in judging youthful aspirants to priestly life, found him worthy in piety and learning when judged by their exacting standards. On December 22, 1894, in the Cathedral of the Assumption at Baltimore, he knelt at the feet of America's outstanding prelate, a successor of the Apostles,

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and realized his life's ambition and his heart's desire. Sacred oil was poured on his hands with the prayer, "Vouchsafe oh Lord, to consecrate and sanctify these hands by this unction and our blessing that whatsoever they shall bless may be blessed and whatsoever they shall consecrate, may be consecrated and sanctified in the name of Our Lord and Saviour Jesus Christ." A challenge and host were placed in his hands and it was said to him, "Receive power to offer sacrifice to God and to celebrate Mass as well for the living as for the dead in the name of the Lord." The hands of the ordaining Cardinal were placed on his head and it was said to him, "Receive the Holy Ghost whose sins thou shalt forgive they are forgiven them, whose sins thou shalt retain they are retained."

With the sound of those words still in his ears, with the oils of ordination still moist on his hands, with the glory and joy of his office like a triumphant song in his heart he returned to the diocese to begin a life opening out into verdant fields of eternal fruitfulness. There had been impressed on his soul the character of the priesthood with all the graces of light and strength necessary for its manifold duties and trials. How great is the power of the priesthood! Saint Thomas tells us that, "No act is greater than the consecration of the body of Christ." Priests offer the true lamb and, "The blood which speaketh better than the things of Abel." Who could measure the extent of the power that moves God Himself to mercy, that opens Heaven and causes the Son of God to come down into the hands of the priest. It is a power not given to angels for they but witness the sacrifice. But once, the Blessed Virgin said, "Be it done to me according to thy word," and the Word was made flesh. What was accomplished in her but once is done numberless times by thousands of priests when they repeat the words of Our Lord spoken at the Last Supper, "This is My body. This is My blood." The Son of God comes down even as He commanded the Apostles and their successors to call Him down, in commemoration of Him. No priest has ever realized or ever will realize that power for beyond the weak creature is seen more clearly the hand of God through whose power this wonder is wrought. The attitude of the Catholic layman to the office of the priest is expressed by the reigning Holy Father in his encyclical on the priesthood, "As an illustrious layman has written, treasured with rare competence of spiritual things: "...when a priest, groaning in spirit at his own unworthiness and at the loftiness of his office, places his consecrated hands upon our heads; when, humiliated at finding himself the dispenser of the Blood of the Covenant; each time amazed as he pronounces the words that give life; when a sinner has absolved a sinner; when we rise from our knees before him, feel we have done nothing debasing.... We have been at the feet of a man who represented Jesus Christ.... we have been there to receive the dignity of

free men and of sons of God."

Filled with humble thoughts, filled with awe and wonder as all priests, Father Brennan entered upon his ministry. His curacy was not of long duration—seven years at Saint Francis in Torrington, a few months at Saint John's, New Haven,—and there came to him the opportunity of reconciling the two loves of his youth in the office of Chaplain in the U. S. Navy. He could roam the restless seas, touch at distant ports of the world, hear strange tongues, see strange peoples and customs, and yet at the same time, offer the sacrifice of the Mass; forgive sin; teach the things of God; counsel, advise and minister to the men who manned the watchdogs of the sea. He was proud of the Navy, proud of the men who comprised it, proud of his native land that they represented, yet he was even more proud of the Kingdom of God that he witnessed everywhere—the same belief, the same sacrifice, the same sacraments, the same allegiance to the Vicar of Christ all over the world. He saw the actual fulfillment of Christ's command to His Apostles, "Go therefore teach ye all nations, teaching them all things whatsoever I have commanded you." As he offered Mass on warship, or in the magnificent cathedrals of foreign countries, or in the humble chapel of the distant mission, he realized forcefully also the fulfillment of the age-old prophecy of Malachi, "From the rising of the sun, even to the going down thereof, my name is great among the Gentiles and in every place there is sacrifice and there is offered to my name a clean offering."—Mal. I, 2.

Enriched with eight years of travel and service he returned to his native diocese and began the longest and most fruitful period of his life in Saint Margaret's parish, Waterbury. The vineyard—a newly formed parish—was ready for the laborer and for twenty-four years he was to till the soil and plant the seed, to water and prune the vines, and to vision the harvest that God would provide. There is a modest church in Saint Margaret's, a splendid school, convent, and rectory, that will remind future generations of the zeal of their first pastor and the generous sacrifice of their forefathers. One might think that it were as easy to transplant a deep-rooted oak as to move a man, now almost three score and ten, from the ties and fruits of twenty-four years but not so with the valiant, courageous spirit of Father Brennan. He came to Saint Mary Star of the Sea with all the enthusiasm and energy of the young man who went to Saint Francis in Torrington fresh from the ordaining hands of Cardinal Gibbons and with all the enthusiasm and energy of the young man who became a Chaplain in the Navy. From the shore he came and to the shore he goes, and who will gainsay that the love of the sea did not soften the sorrow of parting from long years of labor and association, affection and respect.

Only He Who knows all things can measure the extent of his spiritual work from the day of his ordination till the day he laid down the burden after three years of zealous work among you. What countless treasures of grace brought upon earth through his offering of the Sacrifice of the Mass! What salutary direction, what peace and consolation he brought in the confessional! What comfort to the sick and dying as he placed their souls in the hands of their Lord on the threshold of eternal life! His sympathy embraced all ranks and creeds. His untiring labor, his courage, his inspiration uplifted, gave new strength to tired spirits and inspired

to greater sacrifice. He exhorted, pleaded, consoled and encouraged until he saw his vision fulfilled and his weary, careworn frame bow with the weight of years. No words of mine could adequately tell of the respect, the affection, the appreciation with which he, your apostle, lies enshrined in your hearts. Could those now silent lips speak, this humble, true priest of God, would raise his voice in protest that they be uttered. There is many a sorrowing heart that cherishes and hoards the recollection of his words, his kindness, his counsel, and his priestly ministrations.

The change from glowing health and activity to decline was abrupt, but insidious disease had left undeniable proof on feature and emaciated form that warned him of the inevitable end. It is then that certain lifetime are called upon to sustain a man in his need. He could look backward seventy years and look forward through fleeting time into eternity. He could stand and read the death roll of the shepherds of this diocese and recall many a youthful friend and companion. Most of them were there, the pioneers, the patriarchs, the learned, the saintly, a few mitered heads and mere stripplings in the ministry. And along-

side that roll there stood the shrouded, shadowy figure of death about to inscribe his name in the next vacant space. He saw and he knew no fear. He could remind us who remain, that we must one day stand in that shadow. Be it ours to so live and trust now, that in that hour, we, too, may know no fear.


So passed from our midst and the scenes of his earthly and spiritual labor, a true and faithful priest, a genial Christian gentleman, and a zealous shepherd. The veil of eternity of faith and the courage of a nity was lifted for a moment and he beheld the glory and splendor of the vision of his God, he beheld his glorified Saviour, and the Immaculate Mother, he beheld the vast angelic choirs, the throngs of those who died in the Lord in all ages, the great leaders of the Church, the saints and martyrs and the deep sprinkling of the poor, the humble and little children, for after all they

are God's own. And as the veil closed before him for a time only, he turns to us who live and weep, with outstretched arms and pleading lips, for score of sacrifice offered and prayer for him, that he, too, may be numbered in God's own. We may have failed him here in life. We cannot, will not, fail him now.

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United States Bonds and Securities	3,647,606.79
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Dominion of Canada and its Provinces Bonds	1,329,397.00
State Bonds	456,900.00
City and Town Bonds	1,365,239.40
Railroad Bonds	1,253,617.50
Railroad Equipment Certificates	161,998.86
Public Utility Bonds	464,161.25
Bank Stocks	503,258.50
Real Estate, Banking House	104,460.00
Other Real Estate	2,076,031.25
Insurance and Tax Accounts	3,838.98
Other Assets	1,099.54
Deposit Mutual Savings Banks' Central Fund	136,371.08
Deposits in Banks and Trust Companies and Cash	874,014.29
	\$23,098,054.04
LIABILITIES	
Deposits	\$20,404,334.42
Interest Account	80,000.00
Surplus Fund	2,000,000.00
Profit and Loss Account	517,296.42
Reserve for Depreciation	56,423.20
Tax Account (Reserve)	40,000.00
	\$23,098,054.04

The net operating revenue of the bank for the year 1936, after charge-off for depreciation and reserves amounting to \$95,288.34, was \$778,145.29. Interest at the rate of 3% was paid to depositors, amounting to \$581,567.19,—the net surplus earnings for the year being \$196,578.10.

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AROUND THE DIOCESE

State Deputy Shea announces a district meeting at the Danbury K. of C. home, Sunday, January 24, at 3 p. m. Councils from Bethel, Ridgefield, Sandy Hook, New Milford, and Danbury should be represented by their grand knights and financial secretaries. New Milford council is to celebrate its fiftieth anniversary Sunday, January 24. The state council is to be represented by State Deputy Shea, Past State Deputy Mulligan, and State Secretary Phillips.

Rev. Italo Calcagni, assistant pastor of St. Anthony's Church, will be the principal speaker at an Old Timers' Night to be held by Palos Council Knights of Columbus, of Bristol, at the club rooms on High street, Tuesday evening, February 2. He will talk on "A Trip to France." District Deputy Thomas Egan, of Southington, will be a guest of honor and past grand knights will occupy the chairs as follows: Grand knight, Judge Joseph M. Donovan; Deputy grand knight, James P. Jennings; chancellor, Joseph L. MacDonald; warden, Richard T. Lambert; recorder, Judge William L. Caffery; financial secretary, Harry McKinnay; treasurer, Timothy Stack; chaplain, Rev. William P. Laffin; advocate, Daniel J. Donovan; lecturer, Frank Large; trustees, James F. Holden, Frank Emmett and Stephen O'Connell; inside guard, Milton Slade, and outside guard, Donald Brown. Grand Knight John Crowley is general chairman in charge of the event, the committees of which are as follows: Invitations, James L. DuBon, Albert Michaud, Judge William L. Caffery, and Edward Brault; reception, Richard T. Lambert, Judge William J. Malone, Senator Anthony J. Rich, Dr. William R. Hanrahan, Attorney Robert Stack, Attorney William N. DeRoster, Dr. Benedict N. Whipple, George Mihalay, William Hynds, John Reynolds, Esmond Phelan, James Rordan, William Garrett, Thomas Cronin, Stanley Kowalski, Peter O'Hara, and John Carroll; refreshments, Charles Marcoux, William Murphy, Frank Hynd, Edward Brault, Francis Murphy, Francis McHugh, and Joseph Albert; entertainment, John Reynolds, Judge William L. Caffery, Frank Large, Edward Rieco, Daniel Broderick, and Bliss M. Burgess.

The following committees have been appointed by Chief Squire Joseph Hunt of Father Curtin circle, Columbian Squares, of West Haven, to serve until April: Publicity, Past Chief Squire Hugh C. Graham; social, Arthur Patry; speakers, John Graham; religious, Chief Squire Joseph Hunt; Membership, Thomas Smith; sports, William Cull; civics, Douglas Streitwieser; house, John Stevenson; educational, George McNeil and Joseph DePascale.

A large audience attended the first social of the new year given Monday evening of last week, by the Children of Mary, in St. Mary's auditorium, Portland. A three-act comedy entitled "A Ready Made Family," was presented. The following made up the cast: Agnes Martyn, a widow, Margaret Mahoney; Bob, her son, John Kaser; Marilee, her elder daughter, Peggy Kaser; Grace, her youngest child, Eudora Atkinson; Miss Lydia, her sister-in-law, Catherine Dougherty; Henry Turner, a widower, John Atkinson; Doris, his daughter, Helen Unkiewicz; Sammie, his son, James Tryon; Begonia, darky cook, Fanny Funicelli; Nicodemus, colored handy man, James Natale. Between the acts, solos were rendered by Emanuel Pattavina, Miss Antoinette Masselli, secretary of the sodality, was chairman of the committee in charge.

Father McKeon division, A. O. H., of New Haven, will hold its forty-fourth annual dance at Convention hall, 270 Crown street, Wednesday evening, January 27. Edward Reynolds' orchestra will play for modern dances and William Judge's famous Irish radio orchestra for Irish dancing.

Our Lady's sodality, of St. Brendan's Church, New Haven, held the first meeting of the new year Sunday morning, January 17, after the 8:30 Mass. Breakfast was served before the meeting. Miss Gertrude Connolly, the newly elected president, was in charge. The following committee chairmen were appointed and accepted the chairmanships: Anna Mae Early, entertainment; Margaret Dunn, Katherine Vanderveld, Mae McAllen, program; Charlotte Reese, social service; Celia O'Connor, library; Pauline Spencer, pamphlet rack; Arline Curtis, hostess. The members enjoyed a very

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Interesting lecture on the liturgy of the Mass at the close of the business meeting. A model altar, prepared for the performance of the Mass, with miniatures of the missal, missal stand, altar cloth, chalice, and candles was displayed and each liturgical object was discussed, its origin and uses explained. Miss Evelyn MacMillen, soloist, sang "Morning" and "Ah, Sweet Mystery of Life." She accompanied herself on the piano. The Misses Betty Bice, Jacqueline Carus, Evelyn MacMillen, will assist Arline Curtis in preparing breakfast at the next meeting to be held Sunday morning, February 21.

The N. Y. A. Basketball league, of South Norwalk, under the supervision of Miss Eleanor Charlott, opened its 1937 season Tuesday evening, January 12, at the Centre Junior high school gym. The sodality of the Children of Mary, of St. Mary's Church, Norwalk, has joined this league and played its first game. While the team was not victorious, a splendid game was played and the sodalists gave their opponents a hard fight. The Rev. George Dyer, curate at St. Mary's, tossed in the first ball, thereby opening the league. The bi-monthly meeting of the newly organized Study Club took place Monday evening in the sodality club room.

Gibbons assembly, Catholic Ladies of Columbus, of Manchester, was greatly honored last week when Miss Catherine Shea, honorary president of the assembly was appointed principal of the Washington school. Miss Shea is particularly fitted for this promotion having received her bachelor degree in education from Boston University in 1935. The good wishes of the assembly are extended to Miss Shea in her new position.

More than 200 Children of Mary, of St. Joseph's parish, Meriden, attended the 7:30 Mass and received Holy Communion in a body Sunday, January 11. The Mass was celebrated by the Rt. Rev. Msgr. J. J. Duggan. The society, as a body, joined in singing, "We Are Children of Mary." Just as Rev. Thomas O'Connell was about to give Holy Communion, the president, Miss Helen Phelan, read, and all repeated after her, the promises to be faithful to the pious practices of the sodality for one year, and to recite three Hail Mary's daily in honor of our Blessed Lady. Monsignor Duggan commended those present for their fidelity and fervor and added that the Church is in need of brave women, such as they, to take part in Catholic Action against the dangers of Communism. Nancy Molon sang, "What Could My Jesus Do More?"

At the meeting held after the Mass, Miss Eleanor Green addressed the sodality on behalf of the Catholic Youth Movement which is being sponsored in Meriden by Bishop McAuliffe. The sodality officers for the coming year are: President, Miss Helen Phelan; vice-president, Miss Mae McNulty; secretary, Miss Angelina Sackey; treasurer, Miss Rose McGoldrick.

A most successful Novena of Grace was conducted in St. Mary's Church, Stamford, from January 10 to 18, by the Rev. Frederick A. Gallagher, S.J. Just over 1,700 people were in attendance at the exercises daily, two services being held on each of the nine days. The three novena Masses were also splendidly attended each morning, hundreds receiving Holy Communion throughout the novena. The devotion to St. Francis Xavier has long been a popular one in St. Mary's parish. A weekly novena exercise has been conducted in this church ever since April, 1934, with an average weekly attendance of more than 500. Unusual interest was shown in this novena, however,

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Mr. Haggerty attended St. Patrick's Church in Bridgeport and was married in St. Charles Church of the same city to Miss Helen J. Toohy, daughter of Mr. and Mrs. Thomas Toohy, who reside at 228 Orchard street, Bridgeport.

due to the fact that it was conducted by one of St. Mary's own parishioners. Father Gallagher served for many years as an altar boy in this church, and celebrated his first solemn Mass here in 1930. His parents, Mr. and Mrs. Joseph F. Gallagher, of 16 Frank street, Stamford, are among St. Mary's oldest parishioners. Hence the announcement of his return to conduct the novena was received with enthusiasm by the members of the parish, an enthusiasm which was fully justified by the extraordinary success of the novena which followed.

OBITUARIES

REV. THOMAS MANSFIELD.
Word reached the Missionaries of La Salette recently of the unexpected death of one of their most promising missionaries, Father Thomas Mansfield, M.S., in far off Madagascar. Father Mansfield was born in Bondsville, May, 1907, and attended the local high school for three years transferring from thence to the La Salette College, Hartford, where he graduated in 1926. After his graduation he entered the Novitiate in Bloomfield, where he made his canonical year which terminated with Profession. He was then transferred to the La Salette Seminary, Altamont, N. Y., where he made his philosophical and theological studies. He reached the goal of his desires, the priesthood, when he was ordained in the Cathedral of the Immaculate Conception, Albany, N. Y., May, 1932. After ordination, to better fit himself for his life work, he took up the Medical Mission course of studies at Georgetown University. Thus fortified with a goodly store of knowledge he set sail for the mission he so ardently loved. With his usual zeal and enthusiasm he began the study of the language and such was his success that in a few months he was able to preach in it. He was very successful in his contacts with the natives and his untimely demise deprives them of a kind and sympathetic friend and his Community of a zealous and ardent missionary.

ADDITIONAL OBITUARIES ON PAGE 11.

Albertus Magnus College Notes

Rosary Hall presented a gala scene Friday evening, January 15, on the occasion of the first junior prom at Albertus. The mid-winter motif was carried out in the decorations, the main features of which were silvered pine trees banked about the rooms, laurel chains, entwined, about the staircase in the main foyer and banners in the class colors of red and white.

Sister M. Anacletus, O.P., and Sister M. Boniface, O.P., president and registrar of the college, respectively, spent the past week in Washington, D. C., where they represented Albertus at the annual convention of the Association of American Colleges.

The Social Science Club met in Imelda Hall on Wednesday evening, January 13. Miss Shirley Johns, president of the club, presented as guest speaker, Mrs. Mabel Lavey, of Bridgeport, who is Connecticut state regent of the Catholic Daughters of America and who is also employed as a store detective at the D. M. Read Company in Bridgeport. In the course of her interesting talk, Mrs. Lavey pointed out the interrelation of "Prevention and Protection" in the police, fire and health departments of any large city, finally leading up to her own unique position in promoting the interest of the public. After the talk, Mrs. Lavey remained for a social hour arranged by members of the club.

The January meeting of the Catholic Literature Group will be devoted to a discussion of Peace, and will be based largely on pamphlets and outlines issued by the Catholic Association for International Peace. Miss Elinor Goode, '40, who is arranging the program, will speak on "Catholic Youth and the Peace Movement," and will be followed by M. J. Mary Fennelly, '40, on "Recent Peace and Peace." Miss Grace Hickey, '38, "The Causes of War," and Miss Catherine Curnen, '37, "The Christian Way to Peace."

George W. Haggerty Receives Appointment

A signal honor has just been conferred upon a former Bridgeport resident, Mr. George W. Haggerty, with the announcement that he has been appointed Assistant Vice-President of the Emigrant Industrial Savings Bank in New York City, one of the largest savings banks in the world.

Mr. Haggerty was born in Bridgeport July 18th 1900, the son of George H. Haggerty of 145 Savor street, Bridgeport. He is a graduate of the New York American Institute of Banking.

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New Bell of St. Mary's, Norwich, Is Blessed On Sunday

Father Donahue, Pastor, Praises Donor's Generosity.

A one ton bell, the generous gift of a parishioner, the late Dennis Bowen, to the pastor, Rev. George J. Donahue, and to St. Mary's Parish, Norwich, was blessed on Sunday morning. The bell, the product of the famous Meneely Bell Co., of Troy New York, was placed in the sanctuary of St. Mary's Church at the end of last week and was blessed before the 10:30 Mass in the presence of an overflowing congregation. The Rev. Edward J. Duffy assisted Father Donahue at the ceremony.

In a short sermon Father Donahue praised the generosity of the donor, Dennis Bowen, and said that generations yet unborn would have cause to remember the donor in their prayers. The bell weighs a ton and with the mountings, etc., installed, will weigh between 3,000 and 4,000 pounds. The bell will be mounted so that it will be rung either by swinging or tolled from a stationary hammer mounted on a frame. The swinging of the bell will eventually be done by a specially built electrically operated machine.

Following the blessing of the bell came the low Mass offered by Rev. Edward J. Duffy. At the close of the Mass the choir, directed by the organist, Joseph B. Downes, sang, "The Bells of St. Mary's," Edward J. Connelly, tenor, taking the solo part. With the blessing of the bell the first to ring it were two priests, Rev. Fathers Donahue and Duffy, Edward L. Keim of Troy, N. Y., "dean" of the world's bell ringing industry, Mrs. Joseph H. Daley, daughter of the donor, her son, Edward Francis Daley and Joseph A. L. Donnelly, the trustee. All the congregation were then given a chance to enter the sanctuary and ring the bell and this same privilege was given those attending the vesper services in the afternoon at 5:30 o'clock.

The inscription on the front of the bell reads as follows: "Donated by Dennis Bowen to the honor and glory of God, and on the rear side: 'McNeeley Bell Co., Troy, N. Y., St. Mary's Church, Rev. George J. Donahue pastor, Norwich, Conn., A. D. 1937.'"

Occupying a special pew for the ceremonies of the day were Joseph A. L. Donnelly, one of the trustees, Edward L. Keim, of Troy, N. Y., who will install the bell, Mr. and Mrs. Joseph H. Daley and their son, Edward Francis Daley.

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Fr. M. J. Thompson Appointed Pastor

(CONTINUED FROM PAGE 1)
N. Y. For some time before his ordination he served as prefect at St. Thomas' Seminary. He was ordained to the priesthood on May 21, 1921, by the late Bishop Nilan, at St. Joseph's Cathedral, Hartford. Father Thompson's first assignment was to St. Patrick's Parish, Bridgeport. After seven years of service there he was transferred to St. Joseph's, Willimantic, in September, 1929. In October, 1934, he was assigned to St. Lawrence's, West Haven, where he remained until his present well-deserved promotion.

N. Haven Bureau Gave 2,186 Help

(CONTINUED FROM PAGE 1)

responsibility for many families where the lack of income was the foremost and almost lone problem, families assisted needed something more than relief as such. Through the efforts of family workers, 7 homes were re-established where members had been living jointly with other families or where children had been cared for in institutions or foster homes. It was noted that, due to the absence of funds to render foster home care for children, it was necessary to use local institutions for child care.

Homes Found.
Of the 131 applications received by the home finding department from people interested in providing foster home care for children, 29 were approved for use; 48 were rejected, and 12 withdrawn. Eleven applications were transferred to the State Bureau of Child Welfare, and one to the Children's Community Center.

Emphasis was placed on the fact that the children's worker, who handles the problem of illegitimacy, as well as supervises children in institutions, has a case load of 118 children. "Our next step in this department shall be a division of this case load with a worker to handle institutional work exclusively," Miss Gilligan said. A study of the problems of illegitimacy during the past year revealed that 46 cases were under care and that the youngest and oldest mother was 17 and 38 respectively.

In its capacity as intake agency for St. Anthony's Home, it was pointed out that the total population of that institution as of December 31, 1936, was 36. Seventy-nine children were admitted to the Home during the year. In listing the reasons for placement of children in St. Anthony's, Miss Gilligan stated that the absence of the mother from the home, illegitimacy, contagious diseases and serious domestic problems were most prominent. The need for closer cooperation between the institution and the Clinic of Child Development was recognized by Dr. Arnold Gesell, director of the Clinic. At the present time at least 50 hours per month are devoted to clinical and other work at St. Anthony's Home.

Fr. Daly Speaks.
Father Daly, in speaking of the spiritual assistance that was rendered during the year by the Catholic Social Service Bureau, stated that there were 23 Baptisms, 8 First Communions, 20 Confirmations, 6 marriages were validated, and 17 people returned to the Sacraments. Among the voluntary contributions that were noted were: \$1,250 from the New Haven Council of Catholic Women; \$90 from the Catholic Graduates Club, and \$50 from the Catholic Charity League.

A review of the summer activities show that 31 boys were sent to Camp Palmer, and 10 boys, 21 girls, 8 mothers and 10 babies were cared for at the Register Fresh Air Fund Cottage.

The Christmas party, under the leadership of Mrs. John Desmond, provided toys for all the children in 10 homes. In explaining the new policy of Christmas-giving, Mrs. Desmond said: "This year parents were allowed to make their own choice of toys from a supply available at the Bureau, instead of having them distributed by the agency visitor. It was merely the application of the principle—Christmas at home—and did much to relieve the strain on parent-child relationships."

In concluding her report, Miss Gilligan acknowledged the assistance rendered by Mrs. John Gilson and Mrs. Hunter, of St. Joseph's parish, for their splendid cooperation in furnishing layettes and other clothing for the agency, as well as to the Department of Public Charities and the WPA municipal sewing group.

When eggs are expensive, corn starch is sometimes used as a means of thickening to take the place of eggs.

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Connecticut Council of Catholic Women

The Hartford Council of Catholic Women will hold an open house meeting on Thursday evening, January 28, in the basement of St. Anne's School Hall on Park street.

Mrs. Joseph McManus is the chair-lady in charge of arrangements. Assisting Mrs. McManus are the following ladies of the parish: Mesdames J. H. Provost, Joseph Castonguay, Lea Laurent, John St. Marie, C. Labadie, A. H. Cassavant and E. J. Houle.

The Council extends a cordial invitation to all members to attend this meeting and an interesting program is being planned. The purpose of the open house meeting is to acquaint Catholic women from one parish with those of the other parishes in the city; also to discuss and enlighten them as to the work accomplished by the Hartford Council of Catholic Women. Many of the members of the Council remit their membership fee of \$1.00 per year, yet do not realize it is through their being members that so much good work is done. The Hartford Council of Catholic Women is the direct auxiliary to the Diocesan Bureau of Social Service.

After a short business meeting a "Travelogue Movie" will be shown and refreshments will be served.

The Advisory Board of the Connecticut Council of Catholic Women, consisting of all local and county chairmen, will meet at Council headquarters, 244 Main street, Hartford, at 12:30 p. m., Saturday, January 30. Important business will be discussed and Mrs. Herbert F. Fisher, state chairman on legislation, will talk on measures now pending before the Legislature. Chairmen who are unable to attend are asked to send a substitute.

The January session of the executive board of the Meriden Council of Catholic Women was a supper meeting held in McGoldrick's restaurant. There were thirty-four present. It was one of the most interesting and enthusiastic gatherings for some time. The main topic was the plan for celebrating the fifteenth anniversary of the organization of the Council in Meriden. Most Rev. Maurice F. McAuliffe, D. D., Bishop of Hartford, has graciously promised to be a guest on that evening. A dinner will be served in the embassy room of the Winthrop hotel at 6:30 on Thursday evening, January 28. A musical program will intersperse the speaking program. Honored guests will include diocesan officials, local clergy and the members of the new administrative board of the Meriden Branch of the Diocesan Bureau of Social Service. The details of the anniversary are being completed by the committee which includes Mrs. Frank Sprafke, the present chairman, and the following past chairmen of the Council: Mrs. Frank Steele, Mrs. William Cashman, Mrs. George J. Sokel, Mrs. John J. Curry, Mrs. Edmund O'Brien, Mrs. Edward W. Nolan, Mrs. Raymond Mitchell and Mrs. Thomas J. Horrigan and the financial secretary, Mrs. Joseph Hopkins.

The annual reports of chairmen of standing committees were an interesting part of the program, particularly the service activities during the holidays. It has been a custom for many years to bring as much light and color and cheer to less fortunate people in institutions, hospitals and in homes of the needy, particularly to children. Very attractive dish-gardens with cheery messages were sent to 24 "shut-ins." Christmas cards were sent to the convents announcing that "Catholic Action" would come to them every month for the coming year. In all the parish churches Masses were offered for deceased members. The fifty-six residents of Cold Spring Home had a real Christmas party, including a tree, gifts, cards, games and magazines, and after a jolly entertainment by local members and friends every one enjoyed a never-to-be-forgotten supper of delicious home foods provided by members.

The spiritual aspect of Christmas was emphasized at Underhill where more than ninety received Holy Communion in preparation for the holy feast. The teachers of religious instruction distributed more than 500 blessed religious articles besides toys for the tiny tots. The bed patients were visited and Catholic, and non-Catholics were given remembrances suitable for the season. A sick-call set was presented to the reception ward.

Personal gifts were sent the girls at the House of the Good Shepherd and a silver service given to the Meriden Hospital. The Council voted \$25 to the Community Chest and \$200 to the Catholic Youth Activities and voted to pay for the first allotment of registration cards for the various youth groups organized under the direction of Miss Eleanor Green in the six parishes.

Mrs. Gertrude Dittich, Social Service director, attended the meeting and invited the members to attend the open-house and tea which will formally introduce the board to Meriden. Miss Greene gave an interesting report of the enthusiastic cooperation of the youth leaders in all the parishes and of the splendid response from youth themselves. Miss Greene introduced the new youth chairman, Miss Ada Lacourciere, and the co-chairman, Miss Lena Callahan.

The Council will take over a large block of seats for the matinee evening performance of "Romeo and Juliet" on February 19 and through the courtesy of the theatre will realize some revenue through the sale of tickets.

Mrs. Nolan of the welfare committee made a splendid report of contacts with other welfare groups and of the large distribution of clothing, toys, shoes, overcoats, groceries, milk and Christmas dinners. The Catholic boys in the Connecticut Silver for Boys were presented silver medals and chains and in addition Bible histories were provided for the cottages. The sale of religious articles by the members of the Mothers' Circle and the holiday bridge parties given at the homes of faithful members were a means to meet the expense of dispensing holiday cheer. The educational program will continue throughout the year through the Literary Circle, the Mothers' Study Club and lectures by prominent speakers. Always crush nuts with a rolling pin on a bread board.

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 We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Hartford, Thursday, January 21, 1937.

OFFICIAL

DIOCESAN APPOINTMENTS.

The Rev. Francis W. Egan as Director of the Norwich Branch of the Diocesan Bureau of Social Service.
 The Rev. Lawrence W. Doucette as Assistant Director of the Norwich Branch of the Diocesan Bureau of Social Service.

CLERGY APPOINTMENTS.

The Rev. Michael J. Thompson, from St. Lawrence's Church, West Haven, to St. Agnes' Church, Niantic, Pastor.
 The Rev. Charles H. Corcoran, from St. John's Church, Stamford, to St. Lawrence's Church, West Haven, Assistant.
 The Rev. Lawrence W. Doucette, from the Church of the Assumption, Stratfield, to All Hallows' Church, Moosup, Assistant.
 The Rev. Michael J. Sullivan, from St. Thomas' Church, Fairfield, to St. John's Church, Stamford, Assistant.
 The Rev. Francis P. Shea, from All Hallows' Church, Moosup, to St. Thomas' Church, Fairfield, Assistant.

WORTHY OF A WARM WELCOME.

Fordham University is doing a good work in bringing Hilaire Belloc to America and giving him a chance of telling some of us face to face what he thinks of much of the politico-religious history that has been written in his country for the last two or three hundred years. The readers of Belloc will be there and they will doubtless ask him some leading questions. His answers will awaken those who have not yet formed his acquaintance.

The "official" historians of the English language have done a great job for their employers, but a mighty poor job for history and for truth. The children of our schools, as well as the children of the schools of England have been misled. Some of their heroes are more worthy of scorn than of admiration. Their masters have taught them error and locked the doors of real history against their approach. Mr. Belloc knows that and he is willing to tell the world how and why it happened. The Fordham audiences have a treat in store.

It may well be that some of our secular universities, taking advantage of the historian's presence, will secure him for lectures at their schools. Should he speak at Yale as emphatically as he has written in some of his books, he would make many of the young men marvel. What would they think of their hero, Milton, were they told that his boasted religious fervor was a sham and a deceit? What would they think were they to hear from a real authority that the "virgin queen" had no more claim to that sweet title than many of the wine drinkers who frequent our roadhouses?

One of Hilaire Belloc's publishers told the writer that there are certain newspaper offices in London where the name of Chesterton and Belloc cannot be spoken aloud. There is a reason for this strange command but that reason is not begotten of love of truth, but of devotion to the things that deceive and perpetuate falsehood.

The Jesuit Fathers are serving their colleagues in this country in bringing Mr. Belloc here. His classes at the University ought to be over-run by searchers after truth. And the Fathers should give him a platform before which thousands can assemble. His coming should be hailed as a notable and a visible blessing.

IN FAILING HEALTH.

The news gatherers of the Vatican City are hard to tire out. They are sure that the Supreme Pontiff makes good copy. He has been sick but not unto immediate death. The first page is still open to them and they use it to record and prognosticate. They have worn out death notice facilities. Now they are telling us daily that the sick man is seventy-nine years old and that he is keeping on working despite his doctor's disapproval.

Beet on every side by physicians and news gleaners, Pius XI keeps on teaching his admirers how their closing days should be spent. Evidently he does not believe that a man's best years end with the forties. He was sixty-five when his greatest job came to him, and he is not going to cease from his labors even if he is dangerously near his eighties and the doctors are all calling him.

The example of the infirm Pontiff gives a lesson to us all: work on till the end, we shall be dead soon enough and long enough. The first page serves to keep the Roman Pontiff in our minds. We can render him no service save that which he most earnestly desires, and that is that we pray that he discharge the duties of his high office faithfully and to the very end. It is the Lord's to say when that historic day shall dawn. When it does dawn we should realize that the universal Church is called upon to note the passing of one of the greatest of her Supreme Pontiffs.

Pius XI has learning and vision. His encyclicals are the greatest since the days of Leo XIII. Indeed, one of the greatest of them is built on the greatest issued by that wonderful

pope—a pope, by the way, who began his great life work about the age to which our seventy-nine year old ruler has now reached, and who labored on till his early nineties. The Popes of our day have been giving us good example in all things—they teach us how to live and how to die.

FATHER BRENNAN.

The Rev. Edward J. Brennan labored in the priesthood for forty-two years—thirty-three on land and nine at sea. He served as a curate for six years. He was pastor of St. Margaret's, Waterbury, for twenty-four years and of St. Mary's, New London, for two years. He built a parish from the egg up, and rebuilt a parish whose institutions were somewhat worse for the wear. An unusual career and one that marked him out as a man of real and varied ability.

Successful service in the navy requires a priest with exceptional intellectual power. On shipboard officers and men see their spiritual leader face to face every day of the year. He cannot escape from them nor they from him. A man with a slow and unproductive mind would quickly wear himself out. He would dread to speak and they would be tired of hearing him recite his lessons over and over again and that in the same old words. A wise dullard would never volunteer as a navy chaplain. His place is in a less confined field of labor.

Father Brennan was of the intellectual timber of which ideal chaplains are made. His mind was most fruitful. He could prepare discourses which differed one from the other both in thought and word. He was a gifted orator. His sermons were heard with pleasure as well as with profit. The Catholic sailors must have admired and revered him and pointed to him with pride. They certainly could not wish him changed at the first port. He served his country admirably for nine years. Meanwhile all felt that his Church should detail him to a less restricted post of action.

At Waterbury the retired chaplain proved himself a builder who could keep his several projects within sane limits. He left the impossible to men of lesser calibre. Father Brennan did not undertake the erection of a basilica. His Church was modest enough not to commit the erection of a parish school and convent to the remote future. He built the whole parish plant without placing a disheartening burden upon the supporters of religion. His twenty-four years at St. Margaret's savored rather too much of the building sameness and a change could hardly fail to challenge and attract.

At New London there was an ever present reminder of the years which he had spent over the unfathomed depths and over which he had visited every shore under the sun. He set to work at once to make St. Mary's "The Star of the Sea" worthy of the name which it bore and of the beautiful city which afforded it pride of place. Although he did not build from the ground up, he built deep enough to incorporate his own exquisite taste into everything that he touched. The school and the convent demanded and received their share of the general reclamation. The parochial residence which he found in New London seemed without plan or purpose. He razed it and erected on the site a model priest's house and one that is admirably fitted with the granite church whose exterior has long been pointed to as a thing of beauty and a joy to those who assemble under its lofty and spacious arches.

The material equipment of St. Mary's parish is now worthy of the long line of distinguished pastors who served there—the Tierneys, the Brodericks, the Joynts, and the Crowleys. His building achievements both at Waterbury and New London entitled him to a place among the ablest of our pastors. His friends had hoped that he might have been spared to enjoy the fruits of the good offices which he had rendered to his new parish. But his crown had evidently been earned. He was sent to New London to do a special and a necessary work. He did it and was almost immediately called to his reward.

In the passing of Father Edward Brennan the Diocese of Hartford loses one of its finest preachers and one of its most carefully trained and nurtured minds. He studied the religious works of the old world at close range. He sailed from sea to sea, across the equator and explored the two temperate zones. He then returned to his own country, applied his acquired knowledge and did his full share to make it the noblest and the most lovable land which the waters visit and upon which the sun sheds his rays. He was always and everywhere the good priest, and the world is better because of his journeyings, his prayers and his labors. Eternal rest grant unto him O Lord.

YOUTH AND FREUD.

Do you believe in Freud and psycho-analysis? Dr. Bernard Sachs does not, at least not very much. Dr. Sachs is the director of the Division of Child Neurology, Neurological Institute, New York City. He expresses his views in the current issue of the *Communist* in a short and highly interesting article, "Adolescence," on the development of a normal child.

"There has been an infinite amount of talk about the unconscious," says Dr. Sachs. "About infantile sexuality, about Oedipus complex and what not; in recent monographs, I find the authors spent considerable time in stating analytic doctrine, but making very little use of psycho-analysis in the actual solution of the problems presented." In other words, if we may be permitted the use of a short and pithy slang expression, psycho-analysis, as far as children are concerned, is, to Dr. Sachs, very largely bunk.

In fact the use of psycho-analytic methods upon children, Dr. Sachs believes, is positively harmful. "The sad results in many instances are evident enough," he declares, and goes on to say with much emphasis: "I do insist that the psychoanalysts keep their hands off the young, and I herewith solemnly caution the general practitioner that he is creating trouble rather than relieving it by submitting the young boy or girl to any psychoanalytic treatment." Fortunately most of Dr. Sachs' advice is applicable only to the most "advanced," save the mark, of so-called "modern" Catholics. Old fashioned Catholics still cling to traditional child training methods and are not bothered by

the Oedipus complex because they never heard of it.

"In the early training of boys and girls," says Dr. Sachs, "the important factor is the establishment of proper relationship between parents and children." That appears to us to be the essence of common sense. If a model of that proper relationship is desired the Holy Family has been pictured often enough in edifying language by eloquent and holy men.

Dr. Sachs has an especially forceful word to say to male parents. "In the modern family," he warns, "it is the father who must be called to account. It is his indifference to his duties as father, especially toward his sons, that is responsible for a great many of the maladjustments. From the very earliest moment, the father should realize his responsibility, not only as the family provider, but also as the one, who through the force of his example, must set the standards for righteous and decent living." If we interpret these words correctly, the father of a family should be something more than a star boarder, who eats at home, sleeps at home, but takes upon himself none of the burdens of the home. He should have St. Joseph as his patron saint.

HIS SECOND TERM.

President Roosevelt has added six weeks to his second term. He has work to do—lots of it. The real patriots of the country are with him. That does not mean that there is no powerful element against him.

Toward the end of his second campaign he declared that he knew that the very rich hated him. He served notice that they might keep on and that he is going to keep on giving them cause to detest him. He was going to work for the people and not enslave himself to the money kings. His pronouncement sounded fearless and it had its full share in the great landslide that we read of the day after the election.

The common people of the United States are behind the president. That's where they should be. Standing there squarely and faithfully they will give him confidence. They do not, however, add much to the fund of wisdom needed to make his second term the greatest that has yet had a place in the history of our country. The wisdom of the nation must be with him and it must work with him for the general good of the country. If we are to profit by our present opportunities and place our nation beyond the evils that threaten, President Roosevelt must be able to count upon us and be sure that he enjoys our support and our approval.

The best statesmen of the United States should hold themselves in readiness to serve the present ruler. If he is alive to his obligations and his opportunities he will summon them to Washington and set them to work. The go-it-alone policy was tried in Mr. Wilson's second term, and it demanded him as its victim. His passing from the councils of the nation gave the wise and harmless Mr. Coolidge an opportunity to demonstrate to all his successors in the high office that wisdom is better than ambition and that it is like rebellion to refuse to listen to those who see the danger and cry beware. Mr. Harding does not count. Wilson and Coolidge were opposites, the way of notable and lasting achievements lay and lies between the two extremes.

The politicians who will now stand aloof and announce the hope that their successful opponent will miscalculate and misrule should place themselves beyond all hope of resurrection. What we need is not a successful party but a resourceful and successful ruler. And that is especially true in times like these during which great things are at issue, and when enemies fawn without are ready and eager to seize every opportunity to come and inaugurate their destructive work among us.

The selfish partisan who hopes for the advent of the Russians is a traitor to his country. Spain has them and the neighbors of Spain are getting ready to help her to drive out the savages. Even Portugal is going on record as being opposed to the no-Godites who must be kept out of their country, and whom we must keep from this country. The President has a hard job. If he is going to succeed as perfectly as possible he needs our cooperation and we should be eager to give it by word and example.

THE HEN-FOOT DUCK.

Verses On A Duck Picture In Believe It Or Not.

"Was a duck ever born
 To such good or bad luck—
 With one leg of a hen,
 And one leg of a duck?"

"But I'm glad I'm a freak,"
 Laughed the proud little duck.
 "I can scratch in the garden,
 Or wade in the muck."

"Quack! Quack!" squawked the ducks
 Of the bog and the fen.
 "Quack! Quack! See the bird
 That's half duck and half hen!"

"Let's dare him to race us.
 We'll have lots of fun.
 Our ducks have two paddles,
 And he has but one."

Neither Harvard nor Yale
 Ever drew such a fleet
 As the ducks at this
 One-legged, two-legged meet.

"Quack! Quack!" roared the Drake,
 And they started to skim.
 The one-legged racer
 Had all eyes on him.

For the harder he paddled
 The straight-away race,
 The more he spun round
 In the very same place.

Laughed the Drake: "My dear Ducky,
 Bear this point in view:
 You should twist your one paddle,
 To steer a canoe."

FELIX J. O'NEILL.
 (Copyright, 1937).

OLD AND NEW

"And if ever thou art sojourning in any city, inquire not simply where the Lord's house is—for the sects of the profane also attempt to call their own dens, houses of the Lord—nor merely where the Church is, but where is the Catholic Church. For this is the peculiar name of the holy body, the mother of us all."

Saint Cyril of Jerusalem wrote that approximately sixteen hundred years ago. It is as true today as it was in that far off time when the Roman empire, slowly declining to its fall, was still the greatest civil power in the world. The church universally called Catholic today is Saint Cyril's Church, the Church of the martyrs and of the saints, the church of the Popes, the Church of Rome.

About the only Christians who dispute the right of the Church of Rome to the title Catholic are the Anglicans, and not all of them. The higher branches of the English church like to think that they are not Protestants. They want to trace their spiritual ancestry back to primitive and apostolic days. So we find one of them saying very indignantly, "Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Roman Schismatic and not a Catholic." Yet we wonder that if an American stood in Trafalgar Square in London and asked to be directed to the nearest Catholic church, he would end up at the gate of a structure directed by the despised priests of Rome.

"In his hand
 He took the golden compasses,
 In God's eternal store, to circumscribe
 This universe, and all created things:
 One foot he centred, and the other
 Turn'd
 Round through the vast profundity
 Obscure,
 And said, Thus far extend, thus far
 thy bounds,
 This be thy just circumference, O
 World!"

The adjective "catholic" has the very definite generally meaning of "diffused throughout the whole," or "universal." It is the opposite of partial and particular. So a man of "catholic" tastes is not a person inclining to Rome nor is a man of catholic culture one instructed by the priests of the Roman Church. He is merely one whose tastes embrace a rather wide and liberal field. A man of catholic palate, for instance, is one who eats and likes everything from the blubber of a seal in Eskimo land to snails in France and ants in Africa.

It is easy to see how the word became attached to the Church. The organization founded by the Saviour, appealing to every race and creed, sending missionaries to every known land and claiming adherents in every rank of society could not fail to impress its followers with its character as a world-wide force. Away back in the time of St. Ignatius, short generations after the death of the Lord, he was already speaking of the "catholic" (i.e. universal) Church. From his time until the days of Trent, the word came increasingly to mean the one Church of Christ governed by its lawful pastors under the visible headship of the Pope.

The Council of Trent, in 1566, settled the theological meaning of the word. In the Catechism issued by that great assembly we read:—"The third mark of the Church is that she is Catholic, that is, universal; and justly she is called Catholic, because as St. Augustine says, 'she is diffused by the splendour of one faith from the rising to the setting sun.' Unlike republics of human institution, or the conventicles of heretics, she is not circumscribed within the limits of any one kingdom, nor confined to the members of any one society of men, but embraces within the amplitude of her love, all mankind, whether barbarians or Scythians, slaves or freemen, male or female."

In the course of time after the first attaching of the term to the Church, the teachers of doctrine gave to the word "Catholic" a rather wide and confused meaning. So we find the Council of Trent declaring "To this Church built on the foundations of the Apostles and Prophets belong all the faithful who have existed from Adam to the present day, or who shall exist in the profession of the true faith to the end of time, upon the one cornerstone, Christ. Who made both one, and announced peace to them that are near, and to universal (i.e. Catholic) because all who desire eternal salvation must cling to and embrace her, like those who entered the ark to escape perishing in the flood. This, therefore, is to be taught as a most just criterion to distinguish the true from a false church." Confused or not, Catholic applied to a church today means but one thing, the Church of Rome.

"Ye spread and span like the catholic man who hath mightily won God out of knowledge and good out of infinite pain
 And sight out of blindness and purity out of a stain."

INTENTION FOR JANUARY.

The General and the Particular Intentions of the Holy Father are the general intention designated by His Holiness, Pope Pius XI, and recommended to the associates of the Apostleship of Prayer for January.

FEASTS OF THE WEEK

Sunday, January 24: Saint Timothy.
 Monday, January 25: Conversion of Saint Paul.
 Tuesday, January 26: Saint Polycarp.
 Wednesday, January 27, Saint John Chrysostom.
 Thursday, January 28: Saint Peter Nolasco.
 Friday, January 29: Saint Francis de Sales.
 Saturday, January 30: Saint Martina.

THE SIFTING FLOOR

Away With Them—He Chooses To Stay Away—We Wonder.

The California climate is not alone in its queer, inexplicable behaviour of late. Some of those fortunate enough to bask in its balminess, far from New England's drizzles and fogs, are acting even more strangely than usual. We refer, of course, to Act 456 in that non-stop Hollywood farce known as "The Marriage Muddle," the principals in this latest episode being a sup-rannuated matinee idol and his modest little wife. Not former wife quite yet, although they have been married all of two whole months. But soon to have that self-contradictory appellation. We appreciate the strenuous efforts of the folk sometimes laughingly referred to as actors, to keep us amused on an ancient and sacred industry. But occasionally, in their anxiety to outdo previous efforts, they go too far and awaken in us indignation rather than amusement. This present case, with all its low-comedy trimmings, has reached incredible proportions of vulgarity and indecency. Those involved in it depend on the public's favor for the success of their careers. The public's favor cannot be extended to those who, upon the front pages of the nation's press, run the gamut of obliquity. When they appear for our applause, we must unmistakably cry out, "Away with them!"

Scarcely a day's news passes without a further confirmation of the actuality of the vaunted freedom enjoyed by one and all under the beneficent regime of the Soviets. The latest evidence that in Russia there really is entire and unconditional liberty is contained in the news that there have been violent unofficial and official humiliations against Vladimir Ipatieff, renowned chemist, who came to the United States in 1931 and now desires to return to the great democracy wherein every man is free to do exactly as he chooses, provided only that he chooses to do as he is told. Ipatieff wishes to carry on, without molestation, his work in catalytic reactions. This, he says, he cannot do in Russia. He calls attention to the fate of other scientists who have been ill-treated by the Soviets, forced to do what bureaucrats thought best, prevented from communicating with scientific associates in other countries. Particularly does he cite the fate of Peter Kapitza who in England was conducting experiments in atomic magnetization. He went back to Russia for a scientific meeting only to be seized by the police and kept from returning to England to complete his work. Dr. Ipatieff does not wish to be similarly impounded. Hence he will not again cross the frontiers of "democratic" Russia.

We all wish the President well as he enters his second term of office, those of us who voted for him, those of us who voted against him. We wish him health, the circumstances for a successful administration, wisdom, prudence, the co-operation of his associates, above all, the personal capacity to act always as the responsible chief executive of all the people rather than as the opportunist head of a political group. After hearing Mr. Roosevelt give another of his shrewdly concocted speeches, one invariably feels won anew by this extraordinary personality, yet almost invariably the good impression is promptly negated by indications that Mr. Roosevelt's liberal sympathies line him up more and more with personalities and movements that one finds not only distasteful but dangerous. There now comes word that the last-minute qualification of the new neutrality provisions to make them apply specifically and exclusively to Spain, was dictated by the President with an eye to rumored developments in Mexico. It is not unlikely that a group similar to the Spanish faction known as "the rebels" will shortly make trouble for the radical, Moscow-directed Cardenas government. In the event of a civil war, so the report has it, President Roosevelt could not hold aloof, but would feel

(CONCLUDED ON PAGE 5)

SURSUM CORDA

What's Right With The World.

Let's Have Your Own Standard.

By Rev. James M. Gillis, C. S. P., Editor Catholic World.

Sometimes when one tells a joke or narrates an anecdote meant to be funny, a cynical hearer exclaims, "Oh, that's an old one!" or "What's funny about that?" And the narrator of the unsuccessful joke retorts, "All right, give us a better one." I often feel in the mood to make that none-too-witty comeback when "liberals" and radicals criticize our Catholic attitude on divorce. Recently, for example, when all the tongues in the world were wagging over the Simpson affair, the pro-divorce people had a perfect field day against those of us who are old-fashioned enough to look askance at divorce. They called us "Victorians," "Pharisees," "Hypocrites," "Bigots" and what not.

Our best defense—if we needed defense—was that we didn't invent or create the Christian doctrine on divorce. We found it in the Gospels; our crime was that we repeated what Jesus Christ had said. We were not unwilling to act as a buffer to shield him from the blows of the radicals. But it would have been more honest if some anti-Christian had said publicly, "The Catholics are not responsible for the rigid attitude on divorce. Neither are the old-fashioned Protestants. The One Who is responsible is Jesus Christ." That statement would have cleared the issue, precipitating some of the dust that the radicals had thrown in the air.

But no! we were to blame. Our grandfathers were to blame. Queen Victoria somehow was to blame. The Puritans were to blame. Everyone was to blame for the strict view on divorce except the One Who first declared it. You would think that Bernard Shaw and H. G. Wells and Rebecca West had never heard of Christ or seen the Gospels. As far as those militant modernists knew, it was the Archbishop of Canterbury or Pope Pius XI who laid down the law. "Whoever shall put aside his wife and marry another committeth adultery; and she that is put away, if she marry another committeth adultery."

The tactics of the radicals were just one more evidence of their intellectual dishonesty and moral cowardice. It is easier and more popular to insult a pope or an archbishop—especially an Anglican archbishop who, of course, is not an archbishop at all—than to disagree openly and flatly with Christ. There still remain a good many people with the hardihood to say, "If Bernard Shaw disagrees with Christ, so much the worse for Bernard Shaw." But the same people would probably say "Hurrah for Shaw!" when he takes a crack at the bungling Archbishop of Canterbury, or the Archbishop of York, who came in pretty late with his "Me Too!"

However, the point I have in mind to make is that the orthodox, or even the semi-orthodox, are unwise to argue with heretics until heretics have the decency and the courage to declare their own position. The better tactic is to put the enemy on the defensive.

For example, when Shaw and Wells and West protested all the hullabaloo against the King's marrying a woman because she was a divorcee, twice a divorcee, Premier Baldwin and Cosmo Gordon Lang (the Anglican primate) might have put such objections on the spot with some such relentless questionnaire as this: "Mr. Shaw" (let's take him as a sample) "what is your doctrine on divorce? You have written plays on the subject and have added to the plays long, windy prefaces explaining the plays after the fashion of Punch, which often adds an explanation to a joke. But still we don't know exactly where you stand. Tell us, if one divorce or two divorces

do matter, would it be equally irrelevant if the lady had had six or seven husbands? How many husbands may a lady have before she becomes unfit to marry a king? You'd say any number whatsoever so long as she is what polite people call 'the innocent party'? Two husbands, three husbands, a dozen husbands are no obstacle to marriage with a king?"

Or to go further, suppose a lady was not in all cases the innocent victim of man's unfaithfulness. Suppose she was not altogether as Caesar's wife should be, "above suspicion." What then? Would you bar her from her beloved—her most recent beloved—because she had stubbed her toe once or twice? According to your ethics, as propounded for example in that strange and wonderful biography by Frank Harris, wouldn't you allow a lady at least the same number of 'mistakes' that you would allow a gentleman? If not, why not? Are you a woman-hater? Would you have the feminists in your hair—or in your beard?

Further, who makes the rules about marriage and divorce? Suppose you have one rule and Bertrand Russell has another. Suppose you think that a dozen divorces should be the limit allowed to any lady, while Lord Russell thinks that marriage is all rot anyway and that sexual relations between adults are nobody's business. Who then shall decide between yours and the more "liberal" view? Aren't you a reactionary, Mr. Shaw? Even Cosmo Hamilton is away ahead of you. He says that any law declaring that a marriage must be registered is a tyrannical law, and that any law that makes a process necessary for divorce is also a tyrannical law. He seems to think that people should pick up husbands and wives, drop them and pick them up again with no reference to law or to the State.

What about it, Mr. Shaw? Will you admit that Cosmo Hamilton is a truer liberal than you? If the King of England should be free to follow the ethics of Bernard Shaw, which are more generous than the ethics of the Archbishop of Canterbury, why shouldn't the King of England be free to follow the ethics of Bertrand Russell or of Cosmo Hamilton, which are more liberal than the ethics of Bernard Shaw? Where would you draw the line, Mr. Shaw? Would you draw any line? If you draw any line, aren't you a bigot?

Furthermore, isn't the civilization of a nation to be judged by its advance in ethical standards? And is Russia more advanced than England? Getting a divorce in Russia is, or used to be for a few years, a simple matter of going down town, telling a clerk that you are sick of your mate, and sending him a postcard. An even more liberal law would not require the post card. So where are we in this marriage and divorce matter? If the Catholics are bigots who say "no divorce," aren't the Shaws and the Wellses and the Wests also bigots who say "So many divorces and no more," or "remarriage for the innocent, no remarriage for the non-innocent"? What will you do with the non-innocent? Make celibates of them? Or allow them free rein outside marriage? Where are we? When I say "we" I mean modern society. I don't mean Catholics. We know where we are. We are with the Gospels and with Christ. But where are the Shaws and the rest of them? Where are the liberals? What is their code? Have they a code? If so, who makes their code, and what right has anyone to make a code? I think a questionnaire like that would keep the liberals occupied for a while.

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Around and About

Survey of the Undergraduates.

Some time back this column quoted extensively from a Bulletin of the University of Notre Dame which contained the answers to a detailed questionnaire submitted to the Alumni and published under the title "Religious Survey of the Alumni." We are now in receipt of a similar Bulletin, this time a "Religious Survey of the Undergraduates, 1935-36." It is of less interest than its predecessor, chiefly because implicit in every page of the Alumni Survey were varying answers to the important question, "How did college religious training prepare you to meet life?" The undergraduates have not yet had opportunity to test their preparation. However, there is a compensating feature peculiar to an undergraduate survey, namely a definite indication of the extent to which religion interests and engages young men whose chief concern, if one is to believe the movies allegedly of college life, is a good time, be that good time football, drink, girl friends, jazz, or a combination of all four.

We select some few statistics from the extensive survey and offer them without confusing comment.

Ninety percent of the 571 students who answered the questionnaire receive Holy Communion once a week or oftener; fifty-eight percent receive daily or almost daily.

411 said they would "like to know the Mass as a priest knows it." 301 said that they do not follow the Mass with a Missal, 167 that they do. Some comments about the Missal were, "It is too difficult," "It is too mixed up," "I have a Missal but I don't know how it runs."

193 receive Holy Communion every Sunday during vacation, 101 every two weeks, 112 once a month, 11 not at all.

The boys' favorite saint is St. Joseph. The reason for this choice is, in many instances, the fact that St. Joseph is the "ideal husband and father." The other choices, in order, are the Little Flower, St. Thomas Aquinas, St. Anthony (six chose him because he "finds lost things"), St. Jude, St. Paul (he's a fighter!), St. Patrick, St. Christopher, St. Augustine, St. John, St. Francis Xavier.

In answer to the question, "What quality or virtue do you think is

(CONCLUDED ON PAGE 6)

THE HOME

GOD AND YOUR CHILD

By Marie Cecelia McGrath, Ph.D.
Questions or comments concerning the religious and moral training of children will be welcomed by the writer. Address her care The Catholic Transcript.

THE FLIGHT INTO EGYPT.

The kings remained for two or three days near the crib-cave. They visited the Infant Saviour several times. One night an angel appeared to them, telling them that they must leave with haste and that they must not return to Herod, for Herod had determined to destroy the Child. The kings, thinking only of Jesus, hastened to leave Bethlehem lest they should be the cause of harm to Him. They took St. Joseph and Our Lady of the angel's message and begged them to flee with them.

The Holy Family refused their kind offer, knowing it was not God's will. The kings then begged the Holy Family at least to move and conceal themselves from the wrath of Herod. But the kings need have no fear. God was watching over Joseph and Mary and His Infant Son. An angel appeared to Joseph that very night and bade him rise in haste and take the Child and His Mother and flee into Egypt. He was to stay there until Herod died.

So the Infant Saviour, just a tiny babe, was forced to go into exile into the land of the heathen. The journey to Egypt was a long one through the desert. But Mary and

Joseph, hard as it was, never thought of complaining. As long as Jesus was safe and as long as God wanted it, they were happy to make the journey.

King Herod was wrathful when he learned that the Wise Men had gone without returning to tell him where the new-born King of the Jews was. Herod was afraid of Jesus. He determined to kill Him. So a little while after the Wise Men had departed Herod sent his soldiers over to Bethlehem. These soldiers had swords. Herod's orders were that they must kill every boy baby who was less than two years old in Bethlehem and nearby places.

The Church remembers this terrible thing which Herod did. These baby boys of Bethlehem are "The Holy Innocents" whose feast we keep just three days after Christmas. They are, you see, the little special guard of honor about the cradle of the Infant Jesus. Their mothers were heartbroken, but if they could only have known of the glory of their babes throughout time and eternity, it would have consoled them. Herod did not know that Jesus had escaped. The Divine babe was safe in Egypt with Mary and Joseph. The Holy Family remained among the heathens in Egypt until the angel came again to tell Joseph that the wicked King Herod was dead.

(N. C. W. C. Features.)

Rhodes Scholarship Given Catholic Youth

(N. C. W. C. News Service)
Birmingham, Ala., Jan. 21.—Bernard A. Monaghan, son of Mrs. E. A. Monaghan and the late Mr. Monaghan, of this city, was adjudged winner of a Rhodes scholarship at the University of Oxford in England. He attended Our Lady of Sorrows parish school here and the University of Notre Dame, and is now doing post-graduate work at Harvard.

In The Kitchen With Molly Gavin

SUNDAY'S MENU.

BREAKFAST
Half Grapefruit
Hot Cereal with Milk
Fried Eggs and Bacon
Buttered Toast
Coffee

DINNER
Corn Soup
Celery
Roast Leg of Lamb
Brown Gravy
Baked Potatoes
Mashed Turnips
Lettuce Salad
Fruit Pudding
Rolls
Coffee

SUPPER
Grapefruit Cocktail
Lamb Sandwiches
with Hot Brown Gravy
Spanish Cream
Vanilla Wafers
Hot Chocolate

What Junior Cook does not like to make cookies just as mother does? This week I am giving a recipe for cookies that little girls will like to make and eat also:

CHOCOLATE COOKIES
1/2 cup butter
1 cup sugar
1 egg
2 squares chocolate (melted)
1/4 cup milk
2 cups flour
1-3 tsp. salt
1 1/2 tsp. baking powder
Cream butter and sugar; add egg, melted chocolate and milk; add dry ingredients sifted together; roll out thin on floured board; cut in funny shapes, diamonds, stars, chocolate men or bunnies, and bake in greased pan in hot oven for 10 minutes.

HOW AND WHAT TO SERVE

Some people have a habit of filling their food with pepper and catsup, until all taste of the original flavor is lost. The effect of this is eventually to destroy a taste for naturally flavored food.

The proper use in condiments, such as pepper and relishes, catsup and hot sauces like Worcestershire, are not hard to learn. Most foods do not require them if they have been properly prepared. But very bland foods or foods lacking in flavor are immensely improved with a little relish.

Pepper should never be used in such quantity as to make it noticeable. Just enough to bring out the tang of the food and make it palatable.

Creamed dishes should be served with some tart or sour relish, on the side, or as a garnish. Fish, excepting salmon, are the better for some added flavor such as lemon or pickle, or a sauce such as catsup or Worcestershire. Pork and chicken need added flavoring in the form of tart jelly, savory dressing or crisp relish.

FRUIT PUDDING

1 cup soft bread crumbs
1 cup chopped apples
1/4 cup chopped walnuts
1/4 cup flour
1/4 tsp. cloves
1/4 tsp. salt
1/4 cup milk
1 cup finely chopped suet
1/2 cup brown sugar
1/2 cup sliced citron
1/2 tsp. each nutmeg and cinnamon

2 eggs beaten well
2 cups raisins
Mix bread crumbs, suet, chopped apples, sugar, fruits and nuts; sift flour, spices and salt. Combine mixture, add eggs and milk. Butter a covered roasting pan and dredge with sugar. Have a kettle half full of boiling water; place a rack or plate on the bottom, set the tightly covered mold on the rack and cover kettle. Keep water constantly boiling until pudding is cooked, about 2 hours. Serve with a hard lemon sauce.

LEMON SAUCE

1 cup sugar
2 tbs. flour
1-3 cup butter
1 tbs. lemon extract
1 cup boiling water
Cream butter with sugar and flour. Add boiling water; boil 1 minute. Remove from fire, add lemon extract. Serve hot.

FOUR O'CLOCK SANDWICH

1-3 cup peanut butter
1 tsp. lemon juice
1 cup raisins
Put raisins through a food chopper. Mix thoroughly with peanut butter and lemon juice. Spread between buttered slices of bread.

ENGLISH MUFFINS

1/4 cup scalded milk
1/4 cup water
1 tsp. salt
1 yeast cake
2 cups bread flour
Put milk and water in mixing bowl and when lukewarm add yeast. Break in pieces; when yeast cake has dissolved add salt and flour. Stir thoroughly and let rise. Cut down and let rise until mixture has increased half its bulk. Sift flour lightly into dripping pans, make impressions with a measuring cup, drop dough in impressions, dust with flour, and let rise until very light. Lift carefully and cook 15 minutes on a hot buttered griddle, turning several times during the cooking. If greased muffin rings are available, they may be used instead of shaping the muffins in the flour.

CORN SOUP

1 can corn
1 pint boiling water
1 pint milk
1 slice onion
2 tbs. butter
2 tbs. flour
1 tsp. salt
Few grains pepper
Chop the corn, add water, and simmer 20 minutes; rub through a sieve. Scald milk with onion, remove onion, and add milk to corn. Bind with butter and flour cooked together. Add salt and pepper.

MARYLAND CHICKEN

Dress, clean, and cut up two young chickens. Sprinkle with salt and pepper, dip in flour, egg, and soft crumbs; place in a well-

greased dripping pan and bake 30 minutes in a hot oven, basting after first 5 minutes of cooking with 1-3 cup melted butter. Arrange on platter and pour over 2 cups Cream Sauce.

The JUNIOR COOK

What Junior Cook does not like to make cookies just as mother does? This week I am giving a recipe for cookies that little girls will like to make and eat also:

CHOCOLATE COOKIES
1/2 cup butter
1 cup sugar
1 egg
2 squares chocolate (melted)
1/4 cup milk
2 cups flour
1-3 tsp. salt
1 1/2 tsp. baking powder
Cream butter and sugar; add egg, melted chocolate and milk; add dry ingredients sifted together; roll out thin on floured board; cut in funny shapes, diamonds, stars, chocolate men or bunnies, and bake in greased pan in hot oven for 10 minutes.

DO YOU KNOW THAT

Within the past two weeks over 200 requests have been received for the candy Pamphlet? Candy making is a popular pastime during the winter months. You may have a copy of this pamphlet by sending a three cent stamp with your request. Other pamphlets suitable for this time of the year are "Dried Fruit Recipes," "Left-Over Meat Recipes," "Apple Recipes," "Soup Recipes," "Macaroni, Spaghetti and Noodle Recipes" and "Fish Recipes." These may be had for three cents apiece. Address all requests to Molly Gavin, 1312 Massachusetts Ave., N. W., Washington, D. C.

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The CATHOLIC WOMAN

By GERTRUDE D. MADIGAN.

ORIGIN OF EVIDENCE GUILD MOVEMENT.

"My dear Mrs. Madigan: Very evidently you have been misinformed. The work of laymen carrying the Catholic message to the man in the street started in our country over a year before the Catholic Evidence Guild was organized in England.

"In fact, Lady Elwine conferred with Mrs. Martha Moore Avery about the work and carried the information to England at the time the first series of open air meetings were held in Boston.

"The Catholic Truth Guild, organized in 1916 under the patronage of His Eminence William Cardinal O'Connell, held its first open air meeting on Boston Common on Independence Day, 1917. You will find this subject dealt with in my autobiography, a copy of which was sent to you a few weeks ago.

"(Signed) David Goldstein."

The letter which appeared in this column the week of December 21 may have implied but did not state that the work of carrying the Catholic message to the man in the street originated in London. The statement made by our Contributor was: "The first Catholic Evidence Guild was organized in London in 1918." Nevertheless, we are glad to publish Mr. Goldstein's letter and to direct attention to the Catholic Campaigners for Christ.

In a pamphlet, "The Catholic Evidence Guild," by Edward J. Heffron (copies of which may be obtained from the National Catholic Welfare Conference, 1312 Mass. Ave., N. W., Washington, D. C.) reference is made to the Guild of Ransom, which antedated the Evidence Guild in England, and to the fact that the group of men and women who organized an Evidence Guild in Washington in 1931 were "inspired by the remarkable successful street apostolate of David Goldstein in the United States, and of the Catholic Evidence Guild in England."

Mr. Heffron states that the group in Boston "retained their name Catholic Truth Guild for many years for the very good reason that that was the name adopted at its founding before even the Westminster Evidence Guild. Later, they have changed the name to Catholic Campaigners for Christ, following the fashion set by their co-founder, David Goldstein."

"Late in 1916," he adds, "the two noted converts from Socialism, Mrs. Martha Moore Avery and Mr. Goldstein, conceived the idea of expounding Catholic doctrine from an outdoor public platform. Both had been, during their Socialist careers, most effective 'soap-box' orators. As early as 1903, having become dissatisfied with the Socialist philosophy (CONCLUDED ON PAGE 8).

A Story Corner For Children

By "Cousin Ken."



AN INTERESTING OLD LEGEND.

There is a quaint old Cornish legend which is worth recalling because it not only deals with an Irish Saint of long ago—St. Piran or Peran—but also tells of the discovery of tin.

St. Piran (to give him his proper name) was, so the legend runs, a great Irishman who had helped several Kings with food for their armies in such a miraculous way that they began to fear if he exerted his full powers he would be greater than any King among them. So they took counsel together and decided to do away with him before he could hold sway over them. And to make sure that St. Piran was completely destroyed they caused him to be chained to a millstone, and when this was done, the stone was rolled up a steep cliff and cast into the sea from the top, with the Saint bound to it.

It was a cloudy and stormy day, but as the millstone was in mid-air the sun shone out, and instead of the stone sinking when it reached the water, it floated.

And the crowds that watched saw, lit up by a sunbeam, St. Piran

knelling in prayer on the stone, with his chains fallen from him.

So great was the sight, the legend relates, that before the stone drifted out of sight hundreds of the Irish became converts.

The stone is said to have come ashore at Cornwall, on the sands which since have born the Saint's name (Piran-Perranporth Sands), and the legend goes on to tell that St. Piran, after his voyage, was so cold he determined to make a fire, choosing for his hearth a black stone from the cliff. On this he built a fire which burnt so fiercely that its heat melted from the black stone a beautiful white metal—tin.

St. Piran was so interested in this that he called to him a Cornish saint named St. Chiwiden, and when the latter had seen how the time flowed out, St. Piran and he gathered together a number of Cornishmen to whom they explained the simple way in which the useful metal might be obtained.

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The Catholic Girl

By Susan Russell.

SOMEWHERE THE LILACS BLOW.

My dear Girls: I found a bit of verse today that seems to me to hold a needed creed—a creed of hope and faith and trust—a wonderful daily thought for all of us: "Lilacs Blossoms! I love them well, Though I were blind, I'm sure I'd see."

Their springtime grace and feel the spell

In childhood days they wove for me. What if the sky's a leaden hue

Still there are blossoms wet with dew—

Somewhere, somewhere beyond the snow

Somewhere I know the lilacs blow."

It may be because I love lilacs so much—the flower, the perfume, the color—that this verse seems dear to me, but even for those who do not care for lilacs as I do, there is a message of hope in the darkness, of heartease for pain: "Somewhere, somewhere beyond the snow, Somewhere I know the lilacs blow."

Isn't that a very precious thought for days that are dark and hours that are lonely? Do you know, girls, I believe if we would but remember just those lines, no day would be quite so dark, no hours so full of trouble, no heart so desolate.

Beside the old, old gate of Granny Nolan's home the lilacs grow and many a time she has told me why she put them there. "Child, old gates look both ways," she has said. "They look back over the way we have come, and ahead over the path we must go. I planted the lilacs there so they would be both a welcome and a good-bye. Some day perhaps far away from here the fragrance of the lilacs will help someone to remember the lessons learned on the other side of that gate, lessons so many forget."

I know a whiff of lilac brings Granny Nolan's words back to me and will as long as I live. That others will remember, too, I do not doubt—lilacs at an old, old gate, not rosemary for remembrance.

Speaking of lilacs, I'd like to tell you of an incident that really happened. It was dead of winter, snow and ice all around, and yet in the florist's windows the lilacs were on display. Before the window of an exclusive shop stood a little old lady, shabby, bent and gray. Her worn gray shawl was very tightly clasped, for windy winds blow cold. Her small black bonnet was tied under her chin by ribbons faded to gray, and her shoes were pitifully thin. But she saw only the lilacs, her heart in her eyes as she looked at them.

I stood beside her watching the picture. Finally she turned and spoke to me: "In my mind," she said, "I was back more than 60 years ago, back in the old home miles and miles away, beneath lilacs. I've come a long way since then, over a stormy road. I've grown old and tired and lonely, but I do not mind it so much except when I see the

What Do You Know?

A CATHOLIC MEMORY TEST.

(ANSWERS ON PAGE 8)

1. What, briefly, is the association known as the "Ladies of Charity?"

2. What was the name of the Cardinal Archbishop of Canterbury who died in 1228, who was noted for his scholarship and statesmanship, who divided the Bible into chapters, and who wrote the great foundation document of English and American constitutional liberties, the Magna Carta?

3. What is the name of Our Lord's parable which teaches us the enormity of injustice, the evils of inequality in the distribution of this world's goods, the heartlessness that too often develops from the acquisition of wealth, and the assumption of the rich man that money can command anything, even a special revelation if necessary?

4. Why is that part of Rome which contains the Basilica of St. Peter and the Vatican and is now embraced within the Vatican States sometimes called the "Leonine City?"

5. In what manner is the hill of Montmartre, overlooking northern Paris, associated with the lives of St. Ignatius and his companions? What is the name of the great church now erected on its summit?

(N. C. W. C. Features.)

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TOILING UPWARD IN THE NIGHT.

This is the season of mental stress, with examinations looming large. If you can hurdle them without tripping you will doubtless breathe a sigh of relief, and in any event you will resolve to take advantage of the time and opportunity in the second semester to prepare the ground as you go and meet the final tests at the end of the year with less of doubt and trepidation.

Cramming for exams is about the best thing students do at this time of year. In many instances, where too much time has been squandered, the stress would be overwhelming were it not for the fund of reserve energy that can be called upon to meet an emergency. Many of you have doubtless had the experience of having to work at high pressure over a brief period of time, to accomplish things on short order that in your calmer moments would seem impossible.

But you plunged bravely into the task, and the harder and longer you worked the clearer became your mind, the steadier your nerves, the greater your zeal and enthusiasm, till there seemed no end to what you might accomplish.

Then the task was completed, the way seemed clear before you once more; you had nothing to do for the time being, and you simply wilted with a feeling of luxurious indolence, relaxation, and happiness at having accomplished something worthwhile and being now able to rest for a time on your laurels.

It goes without saying that the satisfaction one gets out of life is proportionate to the spirit and effort put into it. So it is with this business of cramming for examinations. There is no objection to a student's cramming for exams to make sure that he will pass or per-

haps get a better mark—but cramming alone is not sufficient—and there is always the danger that if you have loafed too much you will be unable to summon up the energy necessary to prepare yourself a little by burning the midnight oil. In that event, when the final test comes, you find yourself overwhelmed by anxiety and sorely tempted to cast furtive and futile glances at your neighbor's paper.

More cramming for exams, moreover, is so much lost effort. Oh, yes, it may enable you to pass your examinations but the delicate imprint of knowledge will soon fade from your mind. It is only through toilsome daily effort that we reap the slow reward. Everything new is unfamiliar and difficult at first; it requires time and effort before the sense of drudgery begins to wear off, before you feel the glow of interest that comes with the attainment of facility and understanding. Thus the poet Longfellow writes: The heights by great men reached and kept

Were toiling upward in the night."

But they, while their companions slept, Were toiling upward in the night. To be able to write these lines Longfellow himself had no doubt long toiled upward through the night.

Again, the psychologist William James tells us: "As we become per-

(CONTINUED ON PAGE 8)

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WHO'S WHO AMONG CATHOLIC WRITERS

by Katherine Brégy, L.H.D.

PAUL CLAUDEL

In our contemporary Catholic literary revival—or emergence, as it is sometimes called—no country has taken a more important part than France. And no French writer has played a more arresting role than the poet, dramatist, mystic philosopher and diplomat, Paul Claudel, who was so recently Ambassador to these United States, and is at present stationed in the same capacity in Belgium.

Monsieur Claudel was born in Picard, rather near that village of Fere-en-Tardenois in whose American cemetery Joyce Kilmer's body sleeps. During his early boyhood the family moved to Paris, where he studied at the Lycee Louis le Grand—and where he soon drifted into a group of artistic unbelievers and into the materialism so popular at the end of the last century. He has himself said the "hunger for belief" which tortured that poet of decadent symbolism, Arthur Rimbaud, helped him toward rediscovering the Faith he had lost. In any case, on the Christmas afternoon of 1886, as he stood in the Cathedral of Notre Dame at Paris, something very like a miracle awoke him to the burning beauty and reality of Catholicism. And while it was not until four years later that he was reconciled to the Sacraments, he has from that moment remained an ardent apostle of the Church in life and in literature.

Sent To America.
Having entered the diplomatic service, Paul Claudel was in 1893 sent to this country, serving first in New York, then in Boston. He had already conceived his tragedy of "Tete d'Or"—the conquering egoist who at last discovers "the strength of the weak"—and from this American interlude grew the drama of divorce called "The Exchange." But the first rich flowering of his literary genius seems to have come about during a thirteen year residence in China, where he was sent by his Government in 1895. This would include the penetrating prose impressions of "The East I Know," the terrific and somewhat terrifying pla, whose title must ironically be translated as "The Sabbath Day's Rest," and the poems of "Five Great Odes" and "Corona Benignitatis Anni Del." This poetic work was already notable for that mingling of ultra-modern free verse and mystical Catholic doctrine which was to be so characteristic of Claudel. He seems, indeed, to belong, at once to the Middle Ages and to Modernity—or rather to the Eternity which includes both equally. This otherworldly, eternal viewpoint is the very essence of the great poetic drama called "The Tidings Brought to Mary," which shows the martyrdom of a young girl smitten by leprosy, and the miracle wrought through her intercession—summed up in the sublimely simple line, "Blessed are they who suffer and who know why."

During the World War, when diplomatic missions took Monsieur Claudel to Italy and to Brazil, he none the less produced a number of piercingly beautiful and thrilling war poems. He also created that brief miracle play, "Christmas Eve, 1914," which should long ago have been published in England. Nearly all of its intensely human action takes place in the "vestibule of Heaven," the characters being children, soldiers and a priest recently killed upon earth. To this martyred shepherd he gives one of the most memorable speeches in his entire work—the discussion of death which describes it as

"Only a great light like the cleaving of an angel's sword, and behold, reality all about us! when on the mountain top the mist lifts suddenly, and we see Alsace or Lombardy rose-red in the dawn."

The Poet's Mission.
Paul Claudel is passionately interested in all the problems of men and women—in their daily work, their loves, their sorrows and joys, their victories, half-victories, and defeats; but he is interested chiefly in these as they react upon their relations with God. So he prefaces that complex and monumental drama, "The Satan Slipper," with the Portuguese proverb, "God writes straight with crooked lines." And his Spanish heroine, leaving her husband to meet a would-be lover, leaves also one slipper at the foot of Our Lady's statue with the prayer, "When I try to rush on evil, let it be with limping foot."

It is, of course, impossible in this short sketch to touch upon the almost infinite variety of Claudel's subject matter. The Yale Press has rendered an inestimable service by publishing a number of his works in English translations. He is unquestionably one of the greatest geniuses of our age—but not an easy genius to understand, and unfortunately all too little studied or recognized even by his co-religionists. In one of his "Letters to a Doubter" he declares that the mission of the modern believing poet is "to restore a Catholic imagination and sensibility, which have been withered and parched for four centuries." Throughout his own work both of these qualities are resurgently alive.

(N. C. W. C. Features.)

Novena To St. Jude Will Begin Jan. 24

Chicago, Jan. 21.—In announcing the beginning of a new novena on Sunday, January 24, the Dominican Fathers at the Shrine of St. Jude Thaddeus, here, made known that the novena held preceding the Feast of St. Jude, October 28, was attended by 50,000 persons; that 200,000 petitions were received, and that the granting of 17,000 favors was acknowledged.

The present devotion to St. Jude Thaddeus, Apostle and relative of Our Lord, is a Dominican Father said, "one of the surprises which the Providence of God has effected in the religious activities of His people." "Forgotten Saint, Jude is now being remembered," he added. "The legendary details of his life, apostolic labors and the dramatic circumstances of his glorious martyrdom, apparently have been overlooked by the devout faithful of recent centuries, although his brief and beautiful Catholic Epistle has won for him a niche in the inspired literature of the Church."

The novena beginning here January 24 will be conducted by the Very Rev. J. W. Owens, O. P., Dominican Theologian and Prior of St. Rose Priory and Novitiate at Springfield, Ky., and the Rev. J. B. Hughes, O. P., noted missionary.

The Rev. Vincent R. Burnell, O. P., Director of the Shrine of St. Jude Thaddeus, accounts for the marvelous spread of the devotion in the desire of devout Catholics to learn more of the little known friendships and relations of Our Lord.

Communism Answers Questions of a Communist

Distinguished Catholic Author and Orator, Replying To Questions, Refutes Red Propaganda. With Their Own Words.

In a recent issue of the *Daily Worker*, Communist newspaper, there appeared a lengthy article in the course of which eight questions were asked of Monsignor Sheen, Associate Professor of Philosophy at the Catholic University of America and inter-nationally known writer and orator. Monsignor Sheen has sent a reply to the author of the article in which he answers each question. Notably, every fact he mentions is taken from Communist sources. The reply thus has been made a brilliant refutation of the modern Communist propaganda, out of the mouth of Communism itself; as the author puts it, Communism answers the questions of a Communist. In the article below, Monsignor Sheen answers the first question. Further portions of his letter will appear in succeeding weeks.

By Msgr. Fulton J. Sheen,
Ph.D., S. T. D., L. L. D.

Mr. Louis F. Budenz,
c/o "The Daily Worker":
Under date of December 25, 1936, the *Daily Worker* carried a three-column article under your name entitled "Communists hold out hand of fellowship to all enemies of war and oppression," in which a series of questions were proposed to me. I assume that the only reason the questions were asked, was that they might be answered, and I trust you will do me the courtesy of filling an equal space with the reply.

Question 1. "How can Monsignor Sheen speak against those people, the Communists, who are in the forefront of the battle for the down-trodden, for those starved out through lack of relief, for those who are seeking to keep a home together, for those who wish so deeply to be saved from the ravages of war?"

Communism And The Poor.

I can speak against the Communists because I can make a distinction between the Communists' interest in the poor, and their method of helping them. My opposition to Communism is not because it claims to be the friend of the down-trodden, but because of the way it treats them when it comes into power.

Communism and love of the poor are not identical, though this question assumes that if you love the poor, you must be a Communist. This is not true.

Our Blessed Lord loved the poor, but His Commandment "Thou shalt not steal" is opposed to violent confiscation advocated by the Official Program of the International Communist Party (pp. 34-38). Frederick Ozanam loved the poor and recommended and practiced the charity of Christ ten years before Marx wrote his revolutionary Manifesto, but Ozanam was not a Communist.

Facts Avoided In Questions.

It is therefore one thing to protest against unjust conditions of the poor, and quite another to be their real friend. If I raised my voice daily against Jews and Christians for not reading the Old Testament, in Hebrew, where there is the music and the rhythm of the original tongue, I might eventually get many to believe that I read the Old Testament in Hebrew. The fact is, I do not. So too the Communists, by constantly talking about the poor, may create the impression in some minds that the Communist system really is best for the poor, but in reality it is not as I shall show. I might call your attention to the fact that your article did not contain one single fact, but only exaggerated claims and promises. My answer would be equally empty if I did not appeal to facts, and every fact I shall mention will answer the question of a Communist.

Let us take up the points one by one: (a) Is Communism "in the forefront of the battle for the down-trodden and for those starved through lack of relief?" Yes, whenever it seeks to make converts to its cause; No, when it has established itself in power.

If Communism is the friend of the down-trodden, why, because of increased juvenile delinquency occasioned by the break-up of the family, does it bring children of twelve years of age and above, under the Penal Code which includes capital punishment? (*Pravda*, No. 97 April 8, 1935).

Shooting of Peasants.

If Communism is the friend of the down-trodden, why did it publish an order that the starving peasants who, in order to live, stole grain from the fields they once owned and cultivated, "must be shot and all their goods confiscated?" (*Izvestia*, Aug. 8, 1932).

If Communism is the friend of the down-trodden, why, in order to protect State grain grown on confiscated lands, did it order that "children are to be put on guard even during the night, from the time they are eight years old?" (*Moldavia Guardia*, Aug. 17, 1935).

If Communism is the friend of the down-trodden, why did the Kremlin

issue on November 5, 1932, under the names of Kalinine, Molotov and Enoukidze, the following orders: (a) for an absence of a day, the worker is deprived not only of his work, but also of his card without which he can have neither lodging or bread, and this punishment applies to all the members of his family. (*Izvestia*, November 25, 1932).

If Communism is the friend of the down-trodden, why did it order that the directors of work must not be conciliatory to the workers? (*Pravda*, February 5, 1933, and *Za. Ind.*, Dec. 2, 1932, and Jan. 4, 1933).

If Communism is the friend of those starved through lack of relief, why does Russia, in a country which boasts of no middlemen, sell bread to the peasants at a fee some nineteen times more than it paid the peasants for wheat? (*Izvestia*, September 26, 1935).

How Fare The Poor?

If Communism is a friend of those starved through lack of relief, why does it produce only one pair of shoes per year for every 2.5 persons, and shoes whose soles come off after ten to fifteen days? (*Izvestia*, June 24, 1934).

If Communism is a friend of those starved through lack of relief, why did it give up the bread cards and force the poor to buy in commercial shops, at prices so advanced that the State could profit on hungry stomachs to the tune of twenty-four billion rubles? (*Za. Ind.*, February 9, 1935).

If Communism is a friend of those starved through lack of relief, why did M. Kalinine explain the shortage of crops by saying the people ate too much bread? (*Izvestia*, January 10, 1935).

If Communism is a friend of those starved through lack of relief, why during 1932-34 did it allow between three and seven million people to starve, and why even during that famine did the *Pravda* Severa, the Archangel Soviet Organ, under date of Feb. 1, 1933, state that the "first duty" of every peasant and worker was to "fight" for the fulfillment of the export program, and the non-fulfillment of this duty would be "direct sabotage?"

Now Communism cannot have it both ways: it cannot be in the "forefront of battle" for the starved and at the same time tell the starved their "first duty" is to export.

Russian Worker Salaries.

If Communism is the friend of the starved, why does it not increase the salary of the Russian Worker, which averages 150 rubles a month (*Izvestia*, January 12, 1935) out of which, according to the prices dictated by the decree of Sept. 25, 1935, he can buy only 60 pounds of sugar. Those on relief in America receive more than enough to buy 60 pounds a month of sugar, which at 6c a pound is \$3.60.

If Communism is the friend of the starved, why does it allow in the city population only 22 pounds of meat per person, per year (*Izvestia*, December 10, 1935) a decline of 50 pounds a year per person since 1929 (*Sovetskaya, Torgovaya*, Jan. 10, 1936)? This figure represents less than 2 pounds of meat per month, or about 8 ounces of meat per week, or a little over an ounce a day.

Is Communism battling for "those who are seeking to keep a home together?" Yes, when it talks to Americans; No, when it talks to those who are under the Dictatorship of Communism. If Communism is trying "to keep a home together," why did it confiscate property and disrupt the family life by Article 144 of the Family Code, which stipulated that if a woman could not tell who, among several men, was the father of her child, that all the men should share the expense?

If Communism is "trying to keep a home together," why did Chervost hand down a decision that "there is no such thing as a woman being violated by a man; he who says that a violation is wrong denies the October Communist Revolution. To defend a violated woman is to reveal oneself as a bourgeois and a partisan of private property." (*Outchit Gaset*, Oct. 10, 1929).

"Keeping Home Together."

If Communism is interested in "keeping the home together," why does it allow seven million Besprizornye (homeless, abandoned children) to roam the streets? And the testimony for this statement is no less than Madame Kroupskaya, the widow of Lenin (*Izvestia*, No. 51), who added, "Let us not make ourselves stupid and say: 'Go to your parents, or to the Children's Homes.' There are no more parents! And the Children's Homes no longer exist."

If Communism is interested in "keeping the home together," why, to mention something trivial in contrast to the above, does it not repair the elevators in the workers' homes? There were reported 1,011 elevators in Moscow; 584 did not work, and of this number 533 were in the houses of five stories or more (*Izvestia*, March 1, 1935).

(c) Is Communism in the forefront of battle for those "who wish so deeply to be saved from the ravages of war?" Yes, whenever any wages war against Communist dictatorship; No, whenever Communism seeks an opportunity to impose Communist dictatorship on other nations.

If Communism is "in the forefront" in the battle against war, why does Russia have such a tremendous Army and Navy? And why does it speak of "world revolution," and "being victorious throughout the world?"

If Communism expected to estab-

lish itself through peaceful means, it would not seek to be a world conqueror through revolution. The answer, of course, to the riddle is that Communism makes this equation: Peace equals Communist dictatorship under Stalin. Therefore they say, they are justified in waging war "to establish peace."

Disclaimer of Peace.

If Communism seeks to save us "from the ravages of war," why When M. Paul Boncour said in the French Senate "If Russia continues to organize her revolutions at home, she has nevertheless become more conservative abroad" (*Journal Official*, January 17, 1934), did Russia immediately disclaim conservatism and love of peace in these words: "With Lenin's standard we conquer in the struggle of the October Revolution.... With the same standard we shall be victors in the proletarian revolution throughout the world." (*Izvestia*, January 21, 1935).

If Communism is seeking to save us "from the ravages of war," why did Manulsky at the Third International Congress, August 1935, say: "Our Party, our people and our country, educated by Stalin.... will be true to the ideals of proletarian internationalism.... until the last drop of blood. (Stormy applause, cries of Hurrah. All stand up!)"

If Communism wishes to save us "from the ravages of war," why did the *Pravda* under date of May 10 and 11, 1931 (5 years before the present Civil War in Spain) speak of the necessity of starting a revolution in Spain and "driving soldiers into the Soviets" and "getting hold of the soldier masses as one of the means of arming the revolution?" Is not a civil war a war, and the worst of all wars? If Communism seeks to prevent "the ravages of war," why did the *Izvestia* of October 20 and 22, 1934, state that the Spanish civil war was "a struggle for Soviet Power" and "the Soviets have directed the fight?" (Note the date: 1934.)

If Communism seeks to prevent "the ravages of war," why does the Communist Party state "there does not exist for the proletariat any peaceful means toward power" (*Int. Press Corr.*, Nov. 5, 1934)? If Communism never wrote another line, that line would be enough to condemn it.

In America we believe that there are peaceful means to power. And to argue there is no "peaceful means to power" and at the same time say that Communism is for peace, is nothing short of nonsense.

War-Like Talk Quoted.

If Communism seeks to prevent the "ravages of war," why did Erccol, in his August speech before the Third International Congress (1935), state that the reasons the Communists failed in the Spanish revolution of 1934 was because the Communists in Spain "were not up to the level of the teachings of Marx and Engels in the art of insurrection?"

If Communism is such a lover of peace, why does it permit its American Secretary, in his work "What is Communism," to advocate a revolution on the part of the soldiers and sailors against the government, on the ground that "all revolutions have been made with weapons relied on for their protection" (p. 165)?

If Communism is such a lover of peace, why does the official daily of Moscow, the *Izvestia*, state that "under the direction of Stalin, the U. S. S. R., is today not only a State organized by a party of the World Proletariat, but a State whose power accelerates the destruction of Capitalism" (No. 31, Feb. 5, 1935)?

Is destruction of property the way to peace? And why does your "Official Program" speak of "continuing class struggle after the civil war" (p. 48), and why do the International Press Correspondence and the *Daily Worker* both advocate: "Down with the non-intervention pacts" and "Stop the murderous policy of neutrality" (*Int. Press Corr.*, October 24, 1936, Vol. 16, No. 48, p. 1288)? Are class-struggle, revolution and destruction the paths to peace? And if it is answered in the language of Dimitroff, that it is a "war for peace," may I ask what kind of peace the world will have after a world revolution?

It will take Spain at least a century to restore itself, and it would take the world longer than that. In any case, since when is world revolution the path to world peace? You might just as well say that wholesale robbery is the way to world justice. The Communist solution of peace through war, violence and revolution makes me suspect Communism, much in the same way I suspect the love of the husband who immediately after the marriage ceremony began beating his wife saying: "You may not know it now, dear, but this is just the beginning of our honeymoon."

\$65,000 Fire Destroys Franciscan Monastery

(N. C. W. C. News Service.)
Oakland, Calif., Jan. 21.—A collection of rare Bibles, one dating from the sixteenth century, and the entire library housing historical relics were devoured in the flames that destroyed the Franciscan Monastery here. The loss was estimated at \$65,000.

Five priests were trapped in the second floor and one of them was overcome by smoke. They were rescued by firemen, while 13 other priests and Brothers battled their way to safety from the lower floor.

Brown Thomson's January White Sale!

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Brown Thomson's

Program for Paulist Radio Station WLWL

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Sunday, January 24.

P. M.
3:15—Orchestra
3:30—Columbus Club Forum
"The Church and Labor"
Rev. Cyril F. Meyer, C.M.
Questions and Answers
Musical Program
8:00—Services from Paulist Fathers' Church
Mission Sermon—
Rev. Joseph A. McMahon, C.S.P.
Singing by the Paulist Choristers
Benediction of The Most Blessed Sacrament

Monday, January 25.

P. M.
6:00—Concert Echoes
6:45—"News of Tomorrow"—
Captain Gordon Heriot
7:00—"The College Woman Speaks"
7:15—Virginia Dodge, contralto
7:30—"Setting Things Right"—
Trinity League
7:45—Clark's Irish Entertainers

Tuesday, January 26.

P. M.
6:00—Concert Echoes
6:45—"News of Tomorrow"—
Captain Gordon Heriot
7:00—"Voice of the Missions"
7:15—Dorian Choristers—
Norman McCullough, director
7:30—"Men and Affairs"—
Patrick F. Scanlan
7:45—"Half-Way House"—
Larry Reilly
Francis Flanagan, violinist
Harvey Harrison, pianist

Wednesday, January 27.

P. M.
6:00—Concert Echoes
6:45—"News of Tomorrow"—
Captain Gordon Heriot
7:00—Bob Devlin—
C. Y. O. Reporter
7:15—William Henningsen, bass-baritone
7:30—Diocesan Priests' Program
7:45—Polish Folk Music—
Ben Jablonski, director

Thursday, January 28.

P. M.
6:00—Concert Echoes
6:45—"News of Tomorrow"—
Captain Gordon Heriot

"Veronica's Veil"

Father Conrad, C.P., founder and director of "Veronica's Veil" American Passion Play, 14th street, Union City, New Jersey, has just announced the new chairman of the National Committee in the person of the President Judge Robert V. Kinkead. Judge Kinkead was appointed by the past chairman, Mr. John A. Matthews.

The distinguished National Committee comprises two Archbishops, eight Bishops, a score of priests, many laymen and women.

Father Conrad remarking on the unusual success of the play, said: "Actors who take part in our Passion Play must be entirely sincere; each individual player must believe and act in accordance with that belief to bring to fore, the full meaning of the sublime Roman of God's never failing love for all mankind."

Recent tryouts of the various players and non-players, in the alternate casts, brought to light several who had promises of excellent ability. They came from several of the parishes in New Jersey and New York, and were selected for their new parts by competitive tryouts. Both casts are now complete and the first rehearsals are well under way.

"Veronica's Veil" will have its usual run of four performances each week, on Sunday afternoons, Thursday and Sunday evenings, during Lent. Also there will be a matinee for children and a limited number of adults every Saturday afternoon.

Among the new comers in the changed cast are Miss Margaret Bowe as "Miriam" in St. Veronica's Cast; John Quinn as "Abenadar" and Thomas Monahan as "Sirach" and "Fabiun" and John Marich as "Annas." In St. Paul's Cast, a new Judas in the person of John Gilvey, Josephine Frank as "Domitilla" Louise Panitz as "Rebecca" and Kay Connors, Gladys Heinz, Rudy Hammon and several new silent characters complete the cast.

Catholics in American History

Eusebius Kino

Father Kino was a famous Jesuit missionary of the 17th and 18th centuries. The Catholic historian Shea regrets that "no life has been written of this Father, who stands with the Venerable Anthony Margil as the greatest missionaries who labored in this country."

Father Kino was of German birth, his name in German being Kuhn. He entered the Upper German Province of the Society of Jesus when he was 21 years old, and some years later he became professor of mathematics at Ingolstadt. He was 36 when he was sent to the New World and took up his work among the Indians in Mexico. He founded a mission in Lower California and then crossed the Rio Colorado on a journey of exploration to the north.

On this journey Father Kino discovered the overland route to California and devoted a great deal of painstaking effort, using his mathematical and scientific knowledge, in preparing reports and cartographical sketches of the country he visited. He revisited a number of regions several times, covering in all 20,000 miles.

Of his missionary work Shea writes: "He entered Upper Pimeria... and established his first mission at Nuestra Senora de los Dolores, having gained a chief named Coxí as his first convert. From this point he extended his influence in all directions, evincing wonderful ability in gaining the Indians and in presenting the truths of Christianity in a way to meet their comprehension and reach their hearts." The manner of his death is uncertain, but he is said to have been killed by rebel Indians. He was born in Welsch Tyrol in 1644 and died on the scene of his labors in California in 1711.

(N. C. W. C. Features.)

Bill In Massachusetts Flags Spain Atrocities

(N. C. W. C. News Service.)
Boston, Jan. 21.—Congress would be memorialized to pass a vote of censure against the Government of Spain because of depredations and atrocious acts committed against religious faiths and religious institutions by the terms of a bill introduced in the Massachusetts Legislature.

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MISSION COLUMN

The Society for the Propagation of the Faith

The Rev. Joseph M. Griffin,
Diocesan DirectorThe Rev. John J. Hayes,
Assistant Director

Catholic Transcript Building, Hartford, Conn.

A Letter From Monsignor
Edward Dillon, O.F.M.Franciscan Fathers of New York.
The Catholic Mission,
Shash, Hupeh.
December 2, 1936.

Dear Father Griffin:—

Your thoughtful letter of October 24th was here on the desk when I returned. Yes! I'm just back from Hankow, the Chicago of China because it is the biggest place at her core, as well as the center of our province of Hupeh. His Excellency, the Apostolic Delegate, Archbishop Zanin, designated this spot for a meeting of the "Ordinaries" to discuss missionary affairs. It was my first experience among the Ecclesiastics. A new experience, Father, this Prefect Apostolic.

Many many thanks for that generous gift. God knows I'll have to scratch my head often enough over the lack of such leaflets. But God is good and you have helped me greatly. The people of Hartford and my many friends have supported me and contributed in a big way. God bless them. The Mass, which was requested, has been celebrated and I shall write personally and thank our good friend, Mr. C.

And then your own publicity campaign in the Diocese. Sure we want to be on that. I am including some photos which I hope will be satisfactory, on the back of each you will find an explanation.

The mission of Shash has been staffed by American Franciscans for the last four years. It is a division made from the old and large Vicariate of Ichang, known in later years as bloody Ichang since so many missionaries have suffered death at the hands of bandits and communists.

When our American Franciscans came here to work four years ago, Shash was a busy and intensively active center of soldiers and all around was rampant burning Reds. The communists had enkindled the flames of destruction and out in our mission stations the glowing turmoil was bringing destruction and ruin, suffering and death. It looked like the flames would gradually and completely melt away the labor and efforts of years. God ordained otherwise. Peace broke through quenching the fire and evil of destruction and to the present day we are still enjoying this quiet period speeding from one mission to another doing what good we can and trying to kindle the real spirit of charity and light of faith. But after a fire there are ashes and amongst the seared and the cinders where the Belgian Frs labored generously and even to giving their lives our twelve Fathers, almost all Easterners like myself, have been and are patching, painting and resurrecting.

Our territory comprises five big "huens" and at the present writing some of them have only one priest. Many places we have repaired and built. In the older Christianities where the faith suffered during troublesome times it is now a real living thing and manifested in their small but new churches. Away from these centers in the fields and mountains rural chapels we are gradually mending and affording a gathering place where you might hear them chanting morning and night prayers as in the old days. But the missionary as he goes on his rounds mile after mile still feels the sadness of a hampered task. He knows the greater harvest he could have if catechists could be hired to help instruct the people and open more prayer schools.

The faith is deep in the souls of many of these old Christians. Not a few of these mission stations could speak of Catholic priests with their secret meetings and the Mass two centuries ago. Even today a big brass gong booms out the hour for assembling for prayer and Mass and daily they answer. On Sundays and big feast days they kneel in crowds far out from the main door of their little chapels. The pastor, in his rush of sick calls, missions and confessions, goes about thinking of his mud hut schools and longs to be able to build them a little mission center. The children are missing that so necessary learning and instruction to prepare the way for life and knowledge of God.

In our main mission center Shash these four years have brought forth startling fruit. It seemed like the Americans arrival quickened some unself-pulse for scarcely were we here a score of weeks when the city began a new life movement. The church has kept pace. Our school from a small beginning now numbers eight hundred students. The higher school for girls in our own and the boys' school and primary grades we have in rented places. The local officials are very friendly and look with favor on our work. They have donated six or seven acres of city property on which to build a hospital. The plans are all drawn and we are just about to break ground. I am pocketbook as well. I tell you, Father, no one would break our hearts if they would help us with this new work.

The outlook in China for missionary activity is particularly promising now. Pray that we use this favor from God to labor like real missionaries. What is being done and the few works of charity we have offered opens up the road to their naturally prejudiced hearts. And now let me wish you all God's rich blessing on all your work. Every success, Father, and greetings to old friends for the New Year. Remember me in your prayers. Sincerely your friend in St. Francis.

Fr. Julius Dillon, O.F.M.

The Church in Sunwui

The sad history of Sunwui, in South China, is traced by a Maryknoll Missioner, Father Martin J. Burke, formerly of Brooklyn, N. Y. "When are we going to move from the alley, Father?"

"When we have one hundred baptisms."

"And although I have poured the saving waters on one hundred and twelve adults, there are still no prospects of moving, and I am writing a few lines on Sunwui in the hope that God will inspire some good friends to come to our aid."

"Sunwui is the largest city in the Kongmoon Vicariate, with a population of 200,000. Years ago the Portuguese from Macau had a flourishing mission here and Sunwui boasted of hundreds of devout Catholics. Then came the persecution, lack of priests, and inevitable neglect. After many years the present Bishop of Canton, then a young priest, was sent to Sunwui, where he built a small church and a room for himself."

A few years later Bishop Fourquet had to leave the city, and it was left without spiritual guidance. When Maryknoll took over the section, there were only thirty Christians; the chapel had fallen into disrepair and was almost a ruin."

"During the past year, we have put seven catechists to work, opened two libraries, and gained an entrance into the pagan orphanage where we baptize a few waifs daily. We have opened two dispensaries and have seen five young men to the seminary, two young ladies to the convent, and we have that very important thing so highly valued by the Chinese, 'face'. The center from this activity emanates is the tiny house in the alley built by Bishop Fourquet forty years ago."

"But now we find that if we want people to come to hear Mass and the Catholic Doctrine we must have a compound—about an acre of well chosen ground in a good section. This will cost about \$6,500 U. S. currency. Then will come church, convent, school and dispensary."

"Perhaps some good soul is just waiting for the urge of Divine Grace to help build up the Catholic Church in Sunwui."

Your donations may be sent to Rev. Joseph M. Griffin, Diocesan Director, 785 Asylum Avenue, Hartford, Connecticut.

Diamond Jubilee of
Pioneer Missionary

Grouard (Canada).—At Grouard, a small town on the banks of Little Slave Lake in the Province of Alberta, Canada, the diamond jubilee of a pioneer missionary, Father Le Serrec, was celebrated recently by the Vicar Apostolic and thirty other missionaries. Father Le Serrec is eighty-four years old and has labored for many years amongst the North American Indians.

In the morning the veteran missionary celebrated a Mass of thanksgiving, and at a fraternal banquet given in his honor later in the day speeches were made in about a dozen languages, including Chinese. The head of the mission recalled the heroic self-sacrifice of the early missionaries who labored in this region some sixty years ago, when there were only three or four log huts at Grouard and the missionaries lived the same life as the Indians whom they were busy evangelizing. The life was such hard one that the traders of the Hudson Bay Company used to invite them to dinner once a week so that they might have at least one square meal. Their heroic self-denial, however, received its due reward, for today all the Indians and half-breeds in the district are Catholics.—(Fides).

Divine Help

Would we be asking too much of our readers to say a prayer every day that the dear Lord will shower His blessings on the missions? Prayer will be the mainspring of our endeavors and we rely on the prayers of our dear friends to help us with the work. There is much to do to make His Sacred Name known and loved in this mission field.

God's help is always more needed than the co-operation of man. Often, especially in China, there are circumstances to be faced where human help and ingenuity seem so powerless. Though, of course, not only those who have been on the missions in China who have realized, fully and often, the need of that Divine help, the guidance and protection that "you shall receive" when you "ask."

Most hopefully when we ask not by our poor selves alone, but joined with others in that Communion of Saints into which His loving Mercy has brought us. What would

all the financial surety in the world mean to a broken-hearted mother, faced with the problem of a wayward son or daughter, or bent in helpless sorrow over her sick suffering child for whom the doctors had lost hope of life? And so with the missionaries: as to their physical life, facing unknown tropical and oriental diseases; and in regard to their work for souls, finding a distant fear in the hearts of those to whom they are bringing the help and consolation of Christ's Truth and Way and Life.

And now, the latest news-flashes from China emphasize the need of prayer to our Divine Savior.

Even Now and Then:

Here is something to cut out and stick in a corner of the mirror in your room, in the calendar in your kitchen. At any rate, where it will bump your attention several times a day—or even now and then! It is the prayer for the Propagation of the Faith:

"O God, Who wilt that all men should be saved and come to the knowledge of the truth, send, we beseech Thee, laborers to Thy harvest, and give them to speak Thy word with all confidence, that Thy message may run and may be made plain, and that all peoples may know Thee, the only true God, and Him Whom Thou has sent, Jesus Christ, Our Lord. Amen."

Mission Notes

Over-emphasis?

Perhaps you think we over-emphasize the penetrating prowess of Communism throughout the world. But it is this sort of thing which causes us to be most apprehensive: from the island of Ceylon, word came the other day that Communism has succeeded in getting quite a firm footing there. Of course, the extreme poverty of the masses in the Far East is a suitable breeding ground for Communist doctrines. In Ceylon's Colombo, for example, large numbers of restless unemployed are ripe to be led into some new venture, any new venture which promises them different days. As Communism does! Our point is that in order to obtain this pledged social betterment, masses all over the world are willing to subscribe to the other tenets of Communism, of which their anti-God policy forms a prominent part. That is why we "over-emphasize" their world campaign.

"The Pinch of Poverty."

From a missioner in South Africa who is in charge of a native seminary there: "After many years of labor and sacrifice, the first 'fruit' of our seminary will be ordained within a few weeks. All of us are looking forward to that great day. Especially for our native Catholics. It will be a day of rejoicing. But since we do not get any more help at all from Germany, we are now in much greater need of your assistance. Could you present our first native priest with a simple chalice, chasuble or surplice? We are feeling the pinch of poverty very much, but we are prepared to bear it and shall be grateful for the smallest help you give us." For a "simple chalice" \$20, \$7 for a chasuble, \$5 for a surplice—which will you send this first native priest who has no one, remember, to give him anything?

Realizes the British Government.

At Suva in the Fiji Islands, an important meeting was held recently to consider the question of religious teaching in the Crown Colonies. Presiding was Mr. Mayhew, a member of the Committee appointed by the Colonial Office in London. Though the meeting aroused much interest, Catholic missionaries were particularly overjoyed. And this is why: In the first place, Archbishop Hinsley, formerly Apostolic Delegate to Africa, was mentioned as who had done most to devise the plan now adopted in British Colonies for the education of natives, and, secondly, one of the main points in this scheme is the complete recognition of the vital importance of religious teaching in schools. The British Government realizes that native races cannot be raised up to a higher standard of civilization, unless religion is made the basis of their education. Consequently, all Colonial Government Departments, dependent on the Colonial Office, are instructed not only to allow missionaries to open new schools, but to assist them by every means in their power!

A Two-fold Chapel: From a remote part of China: "I know times are bad indeed. But therefore that much worse for us! You will remember I am in much need of chapels. That is a big word. But you know what it means here, a tiny shelter in which the small, scattered communities may assemble to pray. And where I could stop to spend the night on my sick calls to the cholera district. Instead of trying to get through the mud in pitch darkness on my mule. . . . Poverty, cholera, mud, tired missionary, tired mule. . . . If we could send this struggling priest any part of the \$500 he must have for his chapel, it would help a great deal."

"To Save Them" From a Southern India monastery: "We have many souls recently rescued from paganism. Though poor, they are happy now. And we have many children whom we must educate. Besides around us are many others, children and their parents, waiting to be taken into the Church from Paganism. They are stretching forth their hands to us. . . . To give a catechist to these people would be giving them a key to the Church. And \$10 a month will support that catechist! Could you be responsible for the sending of one catechist to these people who wait?"

His eyes rested on the paper. He

THE COMING OF
THE MONSTER

A Tale of the Masterful Monk.

By OWEN FRANCIS DUDLEY.

THE STORY SO FAR:

In Paris, in January, 1919, a French poet is greeted by an officer with whom he served at Verdun. A flaxen-haired school-girl, with curiously deep blue eyes, regards them for a moment and passes by. In England, on an April morning, 1923, guests arrive for Lady Wray's announcement of her daughter Verna's engagement to Harland Carville. Verna announces to Harland her refusal to go through with the engagement, due to his flagrantly indecent book, *In Hollywood Verna and her girl friend, Terry Harcourt, visit the film studios. Verna and Terry now live together in a flat in London. With her friend Terry returning to England, she meets Captain Louis Vivien, of the Intelligence Service, who recognizes her as the flaxen-haired school-girl who had listened for a moment on a Paris corner to his conversation with the embittered poet. Father Anselm Thornton, the Masterful Monk, visits Verna to speak to her of Captain Vivien, and draws from her the confession that, though she loves Captain Vivien, who has asked her to marry him, and though she is convinced she should be a Catholic, she is unable to enter the Church because her father, who is wealthy, has threatened to disinherit her. Plotters in Moscow receive a report from England. They refer to an incident of a few years before, when Father Thornton, bound to a tree in north Russia, was left to die, but succeeded in making his escape. Roslav receives a commission to go to England to deal with the Masterful Monk. Verna writes to Captain Vivien that she has become a Catholic, and on his way to join her in London he shadows a stranger and secures a telephone number.*

The outer suburbs of London were flying by. Captain Vivien looked at the man again, who was now leaning forward staring intently through the window. The light was on his face, emphasizing the heavy projection of bone above the heavy eyes, the brutal receding forehead beneath wiry straight hair awkwardly parted, and the unpleasant curl of the protruding underlip.

Captain Vivien removed his eyes; they fell on the unopened Daily Mail. He picked it up and scanned the headlines. At the center page his attention was suddenly riveted: "Scene in Shaftesbury Avenue"—"Monk's violent action." He read beneath: "An amazing scene was witnessed last night in Shaftesbury Avenue, when the Roman Catholic monk, Father Anselm Thornton. . . ."

He reached the bottom of the column as the train slowed down to the London terminus, folded the paper thoughtfully, rose and placed it in his bag, glanced at the man, who was putting on his hat and overcoat, and extracted the telegram from his glove.

To the porter who had secured his baggage, he said, when they were on the platform: "You will find me a taxi very quickly, if you please. And when it drew up to the pavement a minute later: "You will send this telegram for me? Thank you. And you will take five shillings." "Yesir. . . . Very good, sir. Much obliged. . . . Thank you, sir." The porter put the baggage inside, touched his cap three times, and went off with the telegram.

To the taxi-man Captain Vivien said: "We will wait one moment." He stepped inside, sat down, and watched his companion of the first-class compartment standing further down the platform, with an ungainly forward slouch, explaining something to a porter who was scratching his head, with his cap pushed back. The porter disappeared inside the luggage-van, emerged, pulling with him a large metal-bound box, found a trolley on which he heaved it, and then beckoned the owner to follow. Captain Vivien put his head out: "You will follow the taxi into which the big box goes. . . . You see?" The taxi-man screwed round at him, and then looked in the direction indicated. "And it will be double the fare, if we stop where the big box stops. . . . You understand?" The taxi-man screwed round again, had a good look at him, said, "Righto, sir. . . . Thank you," and then riveted his attention on proceedings ahead.

The taxi with the box took a West-end direction from the station. The second taxi followed doggedly for some minutes, fifty yards behind, to be held up at the end of Piccadilly while the first was crossing the Circus. Captain Vivien said: "Damn," put his head out of the window and called, "See the way which he takes!" The driver turned with a wink: "Don'tcher worry—I got 'im, sir." A moment later Captain Vivien found himself driven across the Circus, and sharply to the left, up to the portico of a resplendent hotel, disappearing into which were the man and his box.

In the same resplendent hotel, ten minutes later, Captain Vivien was pacing up and down a room on the third floor, with the Illustrated London News lying open near the telephone. He went to the door suddenly and looked it; then came back muttering to himself:

"It is a very great gamble. . . ."

His eyes rested on the paper. He

looked at the telephone number which he had written in the margin. "It is a very great gamble. . . ."

Then he picked up the receiver and asked for the Exchange. . . . "Number, please."

He gave it and waited.

After a while he heard the receiver at the other end being lifted. A voice with a pronounced accent asked: "Yes? . . . Who is that?"

Captain Vivien delayed a moment, before saying gutturally: "Yes? . . . But, I cannot hear."

"There was some tapping. The voice asked again: "Who are you?"

"Yes? . . . Yes, I am speaking to you from the hotel. I have come."

The voice asked tentatively: "Then, it is Roslav?"

Captain Vivien became taut. He said quickly: "Karenev, you will listen. . . . Yes, it is Roslav. I have come, but it has been difficult. . . . You are alone?"

"Yes, I am alone."

Captain Vivien said in a nervous tone: "I am followed to the hotel. . . . You hear me, Karenev?"

There was a pause.

"How—but, it is not so?"

Captain Vivien's fist thumped the table:

"I am saying what is true. I do not understand, because I have shaved the beard, and I have English clothes. But, there is a man of the Intelligence Service in the train with me, who follows me here, and who has a room in the hotel which is near from my room."

He heard a suckling sound. And then a grunt.

"That is bad."

There was another grunt.

"It will be better for you to go from the hotel immediately."

Captain Vivien assumed irritation:

"I am not a fool that I stay here."

The other appeared to be thinking. The voice said after an interval:

"You will listen, Roslav. . . . You will not come to me, yet. I do not like it that you are watched."

"I understand. But, you will tell me what you wish that I do?"

"It is not safe, that we are together—do you understand?"

"No, I do not come to you. But, what do you wish that I do?"

He risked it: "In the letter you do not explain enough."

The voice came emphatically: "I do not wish that you do anything. The Committee are fools that they send you. . . . But, you have the Commission, and I do not interfere."

Captain Vivien retorted sharply: "I have the Commission because the Committee are not fools; so you will assist me, Karenev."

"I give you the place of the monk, where he lives. But, I do not assist you more, because it is dangerous what you do, and I do not wish that I am associated."

Captain Vivien's fingers had closed tightly. His lips framed a disconcerted:

"It is enough that I have the Commission. . . ."

He was suddenly alert to the other giving him an address.

"Yes? . . . Yes, I have it. I write it."

He kept silent, as though doing so. Then: "Karenev, there is about a monk in the English newspaper of this morning. . . ."

The voice cut in sharply: "Yes, it is the same man. Do you not see his name? . . . Roslav, you do not come, but you speak to me only by telephone. You understand?"

"Yes, I am not stupid. . . . I say goodbye to you."

He put back the receiver with a bang, to convey irritation; then went to the door and unlocked it. His hand went mechanically to his pocket. It was trembling a little. He took out his case, and lit a cigarette slowly.

Then remained standing there—rigid.

(To be continued.)

(Copyright, 1936, Longmans, Green and Co.)

(N. C. W. C. Features.)

Bill Provides R. F. C. Loans To Hospitals

(N. C. W. C. News Service.)

Washington, Jan. 21.—The Reconstruction Finance Corporation would be empowered to make loans to any public or private hospital organized under the laws of any State upon the same terms that loans are made to financial institutions, under the provisions of a bill introduced in the House by Representative John J. Cochran of Missouri.

What Do You Know?

ANSWERS.

(QUESTIONS ON PAGE 6)

1. It is an association of "Women of the world" who endeavor by coordinating their charitable work, to accomplish greater and more desirable results than would be possible by individual isolated efforts.

2. Stephen Langton.

3. Lazarus and the Rich Man. This is one of the most graphic parables of Christ.

4. This name has been given to it in honor of Pope St. Leo IV, who surrounded it with a wall, 848-852, when the Saracens were menacing the city.

5. It was on this hill, a sacred site in the history of the Church, that St. Ignatius and his companions, among them St. Francis Xavier, made their vows. The French National Basilica of the Sacred Heart. This is one of the most imposing religious edifices in the world.

(N. C. W. C. Features.)

STRANGE BUT TRUE
Little-Known Facts for Catholics

(c) 1935, by M. E. W. C. News Service

By M. J. MURRAY



UNCLE DAVE

(CONTINUED FROM PAGE 6)

manent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keeps faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning to find himself one of the competent ones of his generation in whatever pursuit he may have singled out. Silently between all the details of his business, the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youths embarking on arduous careers than all other causes put together."

Stick-to-it-iveness—that is the secret of action that eventuates in self-development and success. It may seem to take an unconscionably long time, but eventually the seed will germinate. If you keep faithfully busy each hour of the working day, as Professor James has said, you can safely leave the result to itself. And at the end

of each semester you will not have to worry about exams.

(N. C. W. C. Features.)

THE CATHOLIC WOMAN

(CONTINUED FROM PAGE 6)

phy, they had several times set forth Pope Leo XIII's teaching on Socialism as embodied in his encyclical *Rerum Novarum*. They had at that time no thought of entering the Catholic Church. Upon their conversion to the Church, however, they felt under the obligation of undoing some of the harm they had done as Socialist agitators, so they retraced their steps and retracted their prior Socialist statements. This tour of retraction was really the seed which germinated the Truth Guild."

Mrs. Avery, the first president of the Truth Guild, died about six years ago. Mr. Goldstein, whose address is Box D, P. O., Boston, heads the Catholic Campaigners for Christ. He and his associates, Mr. Heffron states in his pamphlet, "unquestionably paved the way for the movement of open-air speaking which is now spreading throughout the country."

Will "A Study Club Reader" please send me her name and address so that the information she desires may be sent directly to her?

Save cereals left over from breakfast for use in puddings.

2 N. C. W. C. Booklets
On Communism, One
On Spain Published

(N. C. W. C. News Service.)

Washington, Jan. 21.—An N. C. W. C. Study Club Outline based on the text of "A Cure for Communism," by the Rev. R. A. McGowan, Assistant Director of the Department of Social Action, National Catholic Welfare Conference, here, has just made its appearance. The outline is being published by the N. C. W. C. Publications Office.

There also has been published by the N. C. W. C. Publications Office a "Bibliography on Communism" prepared by the N. C. W. C. Department of Education. This bibliography lists more than two-score of articles on Communism that have appeared in a half-dozen leading Catholic magazines, and some 30 different pamphlets dealing with the same subject.

A detailed analysis of the present situation in Spain is contained in the pamphlet "Insurrection in Spain," by William F. Montavon, Director of the N. C. W. C. Legal Department, which has just been published by the N. C. W. C. Publications Office. Also contained in this pamphlet are the full texts of His Holiness Pope Pius XI's Encyclical *Dilectissima Nobis*, the Holy Father's allocution to the Spanish refugees last September, and the statement authorized by the Bishops of the United States at their General Meeting last November.

AT FINAL MEETING OF CONGRESS COMMITTEE



This picture, down across the Pacific by Clipper Ship, was taken at the final meeting of the Executive Committee of the 33rd International Eucharistic Congress, to be held at Manila, February 3 to 7. Left to right are: Manuel Manosa, chairman of the Technical Committee; Rev. Austin N. Hannan, M. M., executive secretary; Bishop William Finnemann, S. V. D., president of the Congress; Rev. Joseph A. Mulry, S. J., publicity chairman; Gabriel A. Daza, chairman of Illumination Committee; Rev. Joseph R. Koch, Chaplain, U. S. Army; Rev. Dr. Ruffino Santos, chairman of Laity Participation Committee; Rev. Vicente Fernandez; Rev. Abbot Raymundo Salinas, O. S. B., chairman of Committee on Liturgy and Chant; Rev. Jose Ortiz, O. P., chairman of the Mission Exhibit Committee and Rev. Alfonso Saldaña. (Fred V. Williams photo.)

Diocesan School System Growing

(CONTINUED FROM PAGE 1)

over the figure of last year. In 1936 Bridgeport celebrated its centennial and the parochial schools participated in the hundredth anniversary. An exhibit of school work was on display as part of the Industrial and Civic Exposition. Circulars were distributed giving brief historical data on the opening date of each school, the registration and the number of graduates; financial data on the annual savings to the city through the operation of thirteen parish schools and apologetic data presenting the reason why the Catholic populace is willing to support religious public schools. From the eleven schools with complete grammar course, there have been 10,780 parochial school graduates in Bridgeport. Each year the private support of these religious public schools lessens the tax burden by a reduction of well over \$300,000. Actually during the past five years, the parochial school system saved the city two million dollars. When people of limited means are responsive to the demands of the Catholic school system and ready for its advancement, it is a sure sign of religious strength.

New Haven has an increase of 125 pupils, due to the additional grade at St. Anthony's and to the counting of the enrollment of the former orphanage as a department of St. Michael's School.

Slight Diocesan Decrease.

Despite the solidly maintained registration in the four largest cities, Hartford, Bridgeport, New Haven and Waterbury, the enrollment in the diocese as a whole did not increase. Decreasing elementary school population is a fact in both public and parochial schools in the state and in the nation at large. The decline in our system does not represent as great a loss as in the public schools of the state. Last year, the decrease in pupils in the elementary public schools of Connecticut was 5,585, or an approximate rate of two and three-tenths per cent. Our decrease last year was 695, or an approximate rate of one and one-half per cent. This year our decrease is only 269, or an approximate rate of six-tenths per cent. Public school figures for the current year are not yet available.

Striking State Decline in Births.

Elementary school registration reached its peak in Connecticut in 1927. Since that time there has been a steady decrease in enrollment. The latest figures for the 1935-1936 school year for the total elementary registration in the state—public—institutional—parochial and other private schools—was 286,649. In 1927 the figures were 319,045. The total state loss in eight years has been 32,396.

Let us visualize this loss in elementary school population in a graphic way. The eight year decrease is equivalent to the wiping out of eight towns in the state. Let us take one town from each county: in Litchfield, Norfolk; in Hartford, Glastonbury; in Tolland, Stafford; in Windham, Pomfret; in Fairfield, Newtown; in New Haven, Derby; in Middletown, Essex; in New London, Lebanon. The 1930 census of these eight towns was 32,283, enumerating every human being in the townships. The last eight years' decrease in Connecticut elementary school population has been equivalent to the decimation of eight towns in the state.

Let us localize this decreasing enrollment still more and bring it to the beloved center and capitol of our state. The total number of children and youths belonging to the 22 elementary, 4 junior and 3 senior high schools in the month of November, 1936, was 27,291. The number of pupils belonging to the parochial schools in October, 1936, was 6,399. If the last eight years' birth decline in Connecticut were localized in Hartford, it would mean the emptying of every public school in the city, elementary and high, and the elimination of eight parochial schools to boot. Only two parochial schools in the city would be left open, while thirty-seven empty buildings would stand as dire sentinels of what once had been.

The graphic representation of this trend is not a pleasant picture to conjure with but it is the inevitable consequence of certain doctrines that ought to be a grave concern to Connecticut educators and statesmen. When the decline in the birth rate has become equivalent to the lopping off of a town a year, the problem has assumed a very serious outlook for school administration and state problems of the future. It is not an unfounded conjecture that its continuance will lead to the voiding of immigration restrictions in the approach future and the problem of Americanization will start anew with the fresh influx.

High School Enrollment.

When superintendents and statisticians write about large increases in school registration, the figures presented do not indicate an increasing population but rather an increased high school enrollment as a result of the general lack of employment during the depression and of the sixteen year age requirement for the issuance of a certificate of employment. Although the state-wide registration in the high schools increased last year, the enrollment gain was the smallest, with one exception, in two years. The indications are that the peak of high school enrollment has been reached and that the effect of the declining population will very shortly begin to be felt on the secondary level.

Catholic High School Needed.

The Catholic registration increased by 45 in the secondary field. This embraces the seven academies, two commercial schools, one diocesan high school and one parish high school. It is regrettable that so few of the parochial graduates have the chance to continue their education in a Catholic atmosphere. Only 2,068, outside of seminarians, are registered in the four year span of secondary education. It is true that the cost of maintaining a privately financed system is so great that the desired aim of priests and educators in the church to carry on our own system into the secondary field is made seriously difficult due to the lack of funds. Yet so vital is the need, that we will not let this occasional pass without making an appeal for bequests for the establishment of a high school foundation fund in any one of the four large cities of our diocese. We await the precedent of a bequest from some person blessed with a noble spirit and worldly capital to make a large donation to this great end; that a Catholic high school may be planned in one of our cities. But until the time when more ample financial bequests are made, the Church will labor for the primary education of children, like the good father who sacrifices himself for the needs of the youngest, whom circumstances constrain him to send early into the mart of the world to make their way as best they can.

It is in the compass of high school years that the mind of youth is confronted with the problems of life: the inconsistencies in the history of the world; the difference between ethics as an ideal and its practical issues in the misuse of trusted positions for personal gain; the problem of personal adolescence and self-mastery while building up the health of the body for the married state as the normal state for the majority in adulthood; the problems of employment and wages and their relationship to private property; the objections to religion, to revelation and to the invisible world; the dangers of communism and a mechanistic state; these are all problems for which the teaching church has an answer and a solution, but such topics are too involved and complicated for elementary pupils and belong to the secondary level of education. These problems are the educational issues of the more mature and can hardly be touched upon in grammar grades. Our elementary courses try not to rob children of childhood, but endeavor to clothe that childhood with a sense of religious dignity. Thirteen and fourteen years, the ages of our graduating classes, indicate that the graduates who leave our schools are still children. These graduates need an organized front of systematic education against the opposing forces of religion in this crucial century. Last year 4,831 pupils left our system to be absorbed in the outnumbering element of non-religious education.

History Course.

State and local history is now included in the social studies of the parochial schools in accordance with an act passed by the State Legislature in 1933. This year the parochial pupils are provided with a text book in which there is a thirty-four page supplement on Connecticut and the Diocese of Hartford. The narrative deals with the colonial period, the Revolutionary War, state organization, the growth of religion and education, and an expository account of civics adapted to the elementary school child. Two pictorial maps are inserted portraying historical features and the distribution of parochial education.

An Integral Part of the State. The parochial school system deserves prominent recognition in any course of Connecticut state history. The parish schools are an integral part of the commonwealth. For the last thirty-five years the parochial school system of Connecticut has been educating a great mass of our present citizenry. Since the year of 1901 these schools have continuously trained a block of one-sixth of the elementary school population. Figures for the past forty-three years were tabulated in the Report of the Secretary of the State Board of Education made to the Governor on the educational status in Connecticut for the school year closing June 30, 1935, the State Tercentenary year.

An analysis of the figures in this state document indicates that during the full course of the twentieth century one-sixth of the elementary school population has been taught and trained in citizenship in our parochial schools. Our schools are an integral part of the local and state community. They are not a new organization. They are a tried and true product. They are not an agency tolerated by sufferance. They are a system legally authorized by constitutional rights.

Summer Vacation Schools. There were an encouraging growth this summer in the number and patronage of vacation schools. New centers were organized in six localities: Middletown, Orem, Seymour, Southington, Stratford and New Haven. The number of schools reported, was twenty-six with a total registration of 5,485 pupils, an increase of 1,200 children over 1935. Religious vacation schools have been operating in the Diocese for a period of five years, each year on a widening scale with an average yearly increase of a thousand pupils per summer.

Parish School Faculty.

The parochial school office welcomes this year the appointment of Reverend Arthur Heffernan as Associate Superintendent. He comes to the secondary level.

PAROCHIAL SCHOOLS OF THE DIOCESE OF HARTFORD

SCHOOL	PRINCIPAL	STATISTICS OF OCTOBER, 1936	COMMUNITY
HARTFORD— St. Joseph's Cathedral Holy Trinity Immaculate Conception Our Lady of Sorrows St. Ann's St. Augustine's SS. Cyril & Methodius St. Michael's St. Patrick's St. Peter's	Rev. John F. Hannon Sister Mary Ursula Rev. P. V. Fitzmaurice Sister M. Carmella Rev. Donat Cote Rev. John O'Neill Sister Mary Vivian P. J. David R. O'Donnell Sister Rose Irma Rev. Robert W. Doyle	Sisters of Mercy Sisters of St. Francis Sisters of Mercy Sisters of St. Joseph Sisters of the Holy Ghost Sisters of St. Joseph Felician Sisters Sisters of Mercy Sisters of Mercy Sisters of Mercy	Teachers Religious Lay Pupils 25 991 7 176 16 1 658 17 715 17 921 17 755 12 475 8 1 286 19 630 16 1 692
ANSONIA— Assumption St. Joseph's	Rev. William P. Kennedy Sister Mary Centolia	Sisters of Mercy Sisters of the Holy Family	12 2 578 6 202
BALTIMORE— St. Joseph's	Rev. William F. O'Brien	Sisters of Charity of Our Lady	8 178
BRIDGEPORT— Blessed Sacrament Sacred Heart St. Ann's St. Anthony's St. Augustine's St. Charles SS. Cyril & Methodius St. John's St. Joseph's St. Mary's St. Michael's St. Patrick's St. Stephen's	Rev. F. M. Coholan Rev. Edward P. Farrell Rev. George B. Curtiss Rev. Adelard Jalbert Rev. Thomas F. Henahan Rev. Francis S. Morrissey Sister Maria Magdalena Sister Mary Onesima Rev. W. A. Krause Rev. Leo M. Finn Sister Mary Elizabeth Rev. John C. Lynch Rev. Stephen Chernitzky	Sisters of St. Dominic Sisters of Mercy Daughters of Charity Sisters of the Holy Ghost Sisters of Mercy Sisters of SS. Cyril & Methodius School Sisters of Notre Dame School Sisters of Notre Dame Sisters of Mercy Franciscan Sisters Sisters of St. Joseph Sisters of Divine Charity	9 409 15 1 629 5 162 6 184 17 856 11 2 810 10 394 11 436 4 164 7 1 369 13 617 9 382 7 244
BRISTOL— St. Ann's St. Joseph's St. Stanislaus	Rev. Joseph V. E. Belanger Rev. Wm. P. Laffin Sister Mary Euphene	Sisters of the Assumption Sisters of St. Joseph Sisters of St. Joseph	12 579 8 334 7 321
DANBURY— Sacred Heart St. Joseph's St. Peter's	Sister M. Eusebius Rev. Lawrence E. Skelly Rev. John A. Sullivan	Franciscan Sisters Sisters of Mercy Sisters of Mercy	4 90 10 1 398 19 2 841
DANIELSON— St. James	Rev. Antheim M. Mollard	Sisters of St. Joseph	15 652
DERBY— St. Mary's St. Michael's	Rev. John J. Barney Sister Mary Annette	Sisters of Mercy Sisters of the Holy Family	9 393 10 331
EAST HARTFORD— St. Mary's	Rev. Thomas J. Drennan	Sisters of Mercy	11 2 585
FAIRFIELD— St. Anthony's St. Thomas	Rev. Austin Maciejewski Rev. William J. Blake	Franciscan Sisters Sisters of Mercy	4 77 7 1 323
GREENWICH— St. Catherine's St. Mary's	Rev. Joseph A. Ganley Rev. J. A. Healey	Sisters of Mercy Sisters of Mercy	3 25 14 1 464
JEWETT CITY St. Mary's	Rev. John H. Quinn	Sisters of the Holy Ghost	11 451
MERIDEN— St. Joseph's St. Laurent's St. Mary's St. Rose's St. Stanislaus	Rt. Rev. Magr. J. J. Duggan Rev. Paul Aulclair Sister M. Benno Rev. James J. O'Connor Sister Mary Cajetan	Sisters of Mercy Sisters of the Assumption School Sisters of Notre Dame Sisters of Mercy Sisters of St. Joseph	7 1 316 6 223 4 100 8 1 390 16 804
MIDDLETOWN— St. John's St. Mary's	Rev. John P. Byrne Sister Mary Monica	Sisters of Mercy Felician Sisters	11 1 445 12 357
MOOSUP— All Hallows'	Rev. P. L. Massicot	Sisters of the Holy Ghost	10 369
NAUGATUCK— St. Francis	Rev. William F. Myers	Sisters of Mercy	10 1 325
NEW BRITAIN— Sacred Heart St. Joseph's St. Mary's	Sister Mary Leocadia Rev. P. J. Keating Rev. Thomas F. Lawlor	Daughters of Mary Sisters of St. Joseph Sisters of Mercy	15 764 8 304 23 2 1309
NEW HARTFORD— St. Mary's	Rev. Francis E. Nash	Sisters of St. Joseph	4 93
NEW HAVEN— Sacred Heart St. Anthony's St. Boniface St. Francis St. John's St. Louis St. Mary's St. Michael's St. Peter's St. Rose's St. Stanislaus	Rev. Francis E. May Sister M. Clara Rev. John A. Heller Rev. Cornelius J. Buckley Sister Rose Miriam Rev. D. M. Jette Sister Mary Florence Sister M. Hildegard Rev. James A. Broderick Rev. John J. Fitzgerald Sister Mary Caritas	Sisters of Mercy Sisters of the Sacred Heart Sisters Third Order of St. Francis Sisters of Mercy Sisters of Charity Sisters of the Holy Ghost Sisters of St. Dominic Sisters of the Sacred Heart Sisters of St. Joseph Sisters of Mercy Sisters of the Holy Family	15 2 668 3 120 4 178 16 1 766 8 374 4 112 6 208 3 90 7 1 388 7 1 309 12 600
NEW LONDON— St. Mary's	Rev. Francis P. Breen	Sisters of Mercy	11 1 511
NEW MILFORD— St. Francis Xavier's	Mother M. Martin	Franciscan Sisters	4 129
N. GROSVENORDALE— St. Joseph's	Sister M. de la Misericorde	Sisters of the Holy Cross	12 435
NORWALK— St. Mary's	Rev. George Dyer	Sisters of Mercy	9 1 445
NORWICH— St. Joseph's St. Mary's St. Patrick's	Sister M. Theotima Rev. George J. Donahue Rev. John J. Weldon	Sisters of the Holy Family Sisters of Mercy Sisters of Mercy	9 288 7 1 350 7 1 288
PLAINFIELD— St. John's	Rev. John H. Landry	Sisters of the Holy Ghost	6 204
PORTLAND— St. Mary's	Rev. B. F. McCarthy	Sisters of Mercy	8 200
PUTNAM— St. Mary's	Rev. O. N. Mandler	Sisters of the Holy Ghost	16 1 767
ROCKVILLE— St. Bernard's St. Joseph's	Rev. George T. Sinnott Sister Mary Enlila	Sisters of Mercy Felician Sisters	7 1 203 8 188
SHELTON— St. Joseph's	Rev. Edward D. Malloran	Sisters of St. Joseph	8 324
S. MANCHESTER— St. James'	Rev. Joseph F. Cleary	Sisters of Mercy	8 1 408
SOUTH NORWALK— St. Joseph's	Rev. Francis J. Sugrue	Sisters of Mercy	10 389
STAFFORD SPRINGS— St. Edward's	Rev. Henry L. Chabot	Sisters of Mercy	4 188
STAMFORD— Holy Name St. John's	Mother M. Yolanda Rev. David V. Grady	Bernardine Sisters Sisters of Mercy	9 316 14 2 702
TAFTVILLE— Sacred Heart	Rev. F. H. Des Bureault	Sisters of Charity of Our Lady	15 515
THOMPSONVILLE— St. Joseph's	Rev. D. J. O'Connor	Sisters of Mercy	7 1 321
TORRINGTON— Sacred Heart St. Francis	Sister M. Crescentia Rev. J. F. Flanagan	Sisters of SS. Cyril & Methodius Sisters of Mercy	6 193 13 1 516
UNION CITY— St. Hedwig's	Rev. S. F. Nalewajk	Bernardine Sisters	8 317
WALLINGFORD— Holy Trinity	Rev. John J. Delaney	Sisters of Mercy	8 317
WATERBURY— Sacred Heart St. Ann's St. Francis Xavier's St. Joseph's St. Margaret's St. Mary's SS. Peter & Paul St. Thomas'	Rev. Albert A. Callahan Rev. Ernest Lamontagne Rev. David M. O'Keefe Rev. J. J. Valentejus Rev. Peter P. Daly Sister Anna Raphael Rev. James F. Woods Rev. Joseph P. Donnelly	Sisters of Mercy Sisters of the Holy Ghost Sisters of St. Joseph Sisters of the Holy Ghost Sisters of Mercy Sisters of Charity Sisters of Mercy Sisters of Charity	15 2 653 17 866 12 422 14 1 527 7 1 374 13 1 551 15 2 808 8 306
WATERTOWN— St. John's	Rev. W. B. Disco	School Sisters of Notre Dame	5 197
WAUREGAN— Sacred Heart	Rev. Ludovic Paradis	Sisters of the Holy Ghost	8 193

WEST HAVEN— St. Lawrence WESTERLY— St. Michael's WILLIMANTIC— St. Joseph's St. Mary's WINDSOR LOCKS— St. Mary's WINSTED— St. Anthony's	Rev. Thur G. Cavanaugh Rev. Hubert P. Carrig Rev. V. E. Plaskowski Rev. Roland Guilmette Rev. Michael J. Lynch Sister Mary Angela	Sisters of St. Joseph Sisters of Mercy Sisters of Charity of Our Lady Sisters of Charity of Our Lady Sisters of St. Joseph Sisters of St. Francis	12 426 7 1 251 10 364 18 608 8 329 9 415
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PUPILS IN PRIVATE ELEMENTARY SCHOOLS

SCHOOL	PRINCIPAL	TEACHERS	PUPILS
HARTFORD— BALTIMORE— MILFORD— NEW HAVEN— NEW HAVEN— PUTNAM— STAMFORD— WATERBURY—	St. Joseph College Nursery School Academy of the Holy Family Academy of Our Lady of Mercy St. Aedan's St. Mary's Academy Catholic Academy for Girls Sacred Heart Academy Notre Dame Academy	Sister Mary de Lourdes Mother Mary Lucia Sister Mary Basil Sister Florida Sister Marie de Lourdes Sister St. Florentine Sister Fidelis Sister St. Paulinus	2 15 4 26 3 38 2 8 3 58 3 9 1 10 3 1 74

INSTITUTIONAL SCHOOLS

SCHOOL	PRINCIPAL	TEACHERS	PUPILS
HARTFORD— Sacred Heart	Sisters of the Good Shepherd	Sister Mary of the Rosary Elementary High School	3 46 1 18
DEEP RIVER— St. John's	Sisters of St. Joseph	Sister Herman Joseph	4 93
NEW BRITAIN— Polish Orphanage	Daughters of Mary	Sister M. Filomena	1 20

SUMMER VACATION SCHOOLS—1936

	LOCATION	DIRECTOR	TEACHERS				PUPILS
			Priests	Seminarians	Sisters	Lay	
9	Hartford, Sacred Heart	Rev. William A. Gidea			2	1	52
4	Hartford, St. Luke's	Rev. Walter D. Casey			3	1	76
1	Avon, St. Ann's	Rev. Austin S. Dignam			3	1	88
	Bridgeport, Holy Rosary	Rev. Settimio Crudele	1	7	2	15	530
0	Bridgeport, St. Raphael's	Rev. Emil Iasiello	1			12	306
8	Broadbrook, St. Catherine's	Rev. Finton S. Tehan				15	75
1	Middlefield, St. Colman's	Rev. Robert J. Bowen			2	2	6
	New Britain, St. Andrew's	Rev. Anthony A. Wuskell	2			4	2
	New Britain, Sacred Heart	Rev. L. Bojnowski		2	2	1	2
2	New Britain, St. Mary's	Rev. Matthew J. Traynor	2	1		9	350
	New Britain, St. Mary's Com. Center	Rev. Matthew J. Traynor		1		11	282
	New Britain, St. John's	Rev. John A. Dowd			2	8	270
1	New Haven, St. Ann's	Rev. John J. Reilly	1	1	2	8	322
	New Haven, St. Joseph's	Rev. James P. Keating	1		2	7	290
	New Haven, Highland Heights	Rev. William J. Daly			10	11	420
5	Newington, St. Mary's	Rev. James P. Timmins			1	4	75
	Occum, St. Joseph's	Rev. Donat M. Jette			1	4	140
7	Seymour, St. Augustine's	Rev. William F. Casey	2	2	2	15	207
	Simsbury, St. Mary's	Rev. Henry M. Callahan			3		75
3	Southington, St. Thomas'	Rev. W. H. Kennedy	2	2		27	337
	Stratford, St. James'	Rev. John H. Anderson	2		5		297
5	Taftville, St. Bernard's	Rev. James H. Grady			2		96
4	Tollington, St. Peter's	Rev. W. P. Botticelli	2	1	4	5	270
	Wethersfield, Sacred Heart	Rev. George M. Grady			3	7	125
	Wilson, St. Gertrude's	Rev. Raymond G. LaFontaine		2	3	3	195
1	Windsor, St. Gabriel's	Rev. John F. Qian			2	2	105

ACADEMIES AND HIGH SCHOOLS

SCHOOL	PRINCIPAL	COMMUNITY	Teachers			Pupils
			Private	Religious	Lay	
BALTIMORE— Acad. of the Holy Fam.	Mother Mary Lucia	Sisters of Charity of Our Lady				
BRIDGEPORT— St. John's Commercial	Sister Mary Onesima	School Sisters of Notre Dame		1		30
MILFORD— Acad. of O. Lady of Mercy	Sister Mary Basil	Sisters of Mercy		8	4	79
NEW HAVEN— St. John's Commercial	Sister Rose Meriam	Sisters of Charity		2		59
St. Mary's High School	Sister Marie de Lourdes	Sisters of St. Dominic		4	6	85
NOROTON— Com. of the Sacred Heart	Mother Helen Fitzgerald	Religious of the Sacred Heart		9	6	65
PUTNAM— Putnam Catholic Acad.	Sister St. Florentine	Sisters of the Holy Ghost		1	11	1
STAMFORD— Sacred Heart Academy	Sister Mary Fidelis	Sisters of St. Joseph		1	9	2
WATERBURY— Sacred Heart High	Rev. Thomas P. Mulcahy	Congregation of Notre Dame		1	25	2
Waterbury Cath. High	Rev. John W. Dial	Sisters of Mercy		1	6	2
WEST HARTFORD— Mt. St. Joseph Academy	Sister Mary Bertille	Sisters of Mercy		12	5	273

COLLEGE PREPARATORY BOARDING SCHOOL FOR YOUNG MEN

SCHOOL	PRINCIPAL	TEACHERS	PUPILS
NEW MILFORD— Canterbury School THOMPSON— Marianapolis	Nelson Hume, Ph.D., Headmaster	Marian Fathers	7 6 45 11 75

COLLEGES

		COLLEGES			
		FACULTY			Students
		Religious	Priests	Lay	
90	NEW HAVEN—				
	Albertus Magnus College				150
11	Albertus Magnus College Extension	Sister Mary Anacletus, Pres.	3	8	20
	THOMPSON—	Course			102
29	Marianapolis College				
	WEST HARTFORD—	Very Rev. John C. Navickas, M.I.C.	7		44
35	St. Joseph College				
	St. Joseph College Extension Course	Sr. Mary Rosa, Ph.D., Dean	2	8	18
					228
					260

SEMINARIES

SEMINARIES				
PRESIDENT				
		Faculty	Professors	Seminarists
88	BLOOMFIELD—			
50	St. Thomas' Seminary	Rev. Henry J. O'Brien	Secular Clergy	12
88	HARTFORD—			212
04	La Salette Preparatory College	Very Rev. Michael Sebel, M.S.	LaSalette Fathers	13
	NORWALK—			75
	Philosophical & Theological			
00	House of Studies	Very Rev. Joseph A. Kirkbride	Holy Ghost Fathers	8
				76
67	STAMFORD—			
	Ukrainian Catholic Seminary	Very Rev. Paul Procko	Greek Catholic Clergy	6
03				77

ENROLLMENT BY TOWNS

Town	Pupils	Schools	Town	Pupils	Schools
Hartford	6,399	10	North Grosvenordale	435	1
Bridgeport	5,356	13	West Haven	420	1
Waterbury	4,237	8	Winsted	416	1
New Haven	3,803	11	South Manchester	408	1
Meriden	2,377	3	Fairfield	400	2
Danbury	1,833	5	Rockville	391	2
Bristol	1,329	3	South Norwalk	389	1
Stamford	1,234	3	Moosup	369	1
Willimantic	1,018	2	Windsor Locks	329	1
Norwich	970	2	Naugatuck	325	1
Middletown	926	3	Shelton	324	1
Ansonia	802	2	Thompsonville	321	1
Putnam	780	1	Wallingford	317	1
Derby	767	1	Westerly	256	1
Torrington	724	2	Torrington	204	1
Danielson	709	2	Portland	200	1
East Hartford	652	1	Watertown	197	1
Taftville	585	1	Wauregan	193	1
Stamford	515	1	Stafford Springs	188	1
New London	511	1	Baltic	178	1
Greenwich	489	2	New Milford	129	1
Jewett City	451	1	Union City	118	1
Norwalk	445	1	New Hartford	93	1

TOTALS

Category	Teachers	Pupils	Registration
Elementary Parochial Schools	1,047	49	43,512
Elementary Pupils at Private Academies	21	2	238
Pupils in Institutions	9	9	177
Academies, High Schools, Secondary Schools	4	93	1,618
College Preparatory for Young Men	7	17	120
Commercial Schools	3	3	79
College Students	12	16	784
Seminarians	40	44	440
Summer Vacation Schools	14	63	5,485
Grand Total	77	20	1,236

Diocesan School System Growing

(CONTINUED FROM PAGE 9)

the position well qualified in talent and in training. He has majored in Education at the Catholic University and received the degree of Doctor of Philosophy. He has already made a unique contribution to the Diocese by his published dissertation on the History of Catholic Education in Connecticut. This publication will serve as an authoritative reference for the records of Catholic progress in Connecticut along educational lines.

The parochial school faculty of 1936 is made up of twenty-three religious teaching communities and lay teachers. There are 1,047 nuns and 49 lay teachers who act as home-

room teachers, not counting special teachers in the courses of music, sewing, physical training and supervision. Out of 1,066 classrooms, only 98 are combination rooms, housing pupils of more than one grade. Sixty-nine of the 105 schools are free from this condition.

The grade distribution of pupils follows:

Kindergarten	2,169
Grade 1	5,170
Grade 2	5,063
Grade 3	5,172
Grade 4	5,293
Grade 5	5,426
Grade 6	5,224
Grade 7	4,930
Grade 8	4,824
Grade 9	251

Importance of First Grade. There was a decrease of 137 pupils in the first grade registration. However, this diminution did not prevent the overcrowding of the first grade

room. In the parish system. The first year of school life has come to be regarded by educators as the most important year of schooling for the child and the one which requires the most skillful and efficient teaching. The first year at school gives the foundation program in all tool subjects. Marvelous, indeed, are the expected achievements from ten months of schooling: the mastering of the technique of letter formation and writing; the mastering of a complicated set of symbols which are the basis of printed communication and the highly involved interpretation of these symbols into thought and reading; and the beginning of a familiarity with number work. The best of facilities and the best teaching conditions should be provided for every first grade teacher. Yet in the parochial schools the first grade teacher has a higher pupil load than any other grade in the grammar course. The first grade teacher must not only initiate each child to the difficult steps of introductory reading, writing and number, but she must teach these things to more children than any teacher in an upper grade. The smallest teaching load is found in the eighth grade where the teachers have the least number of pupils to contact. If this average situation were reversed and the first grade teacher had the least number of little tots to manage, better habits could be developed in the first school year which would undoubtedly add to the proficiency and success of the entire program. Plans should be made to remedy this situation in the assignment of pupils at the opening of the school year.

Under-age Pressure. The first grade situation is made acute not only by overcrowding as evidenced by statistical study but also by accepting under-aged children into the primary grade. In several instances in rural and town areas this is occasioned by the lowering of the admission age to public schools in order to cover up and offset the decline in population and to retain teachers on the staff. Where rental convictions are not strongly independent, the parochial school is forced into the position of adopting the same age admission. The admission of the under-aged is a detriment to the child. Most schools opening their doors to this abuse are not provided with kindergartens and the pupils who enter first grade at five years and less months soon acquire the unsatisfactory habits of inactivity, dreaming, and continued bewilderment due to the impossibility of grasping the advanced school situation. Unfortunately, since there is no uniform statewide regulation of exact age for admission to the first grade in public schools, and as our parish schools are located in forty-one towns of the state, it is not advantageous to establish a uniform diocesan age admission. However, principals are hereby advised to adhere strictly to the admission age obtaining in the town where the parish school is located.

The parents making up our laity should keep themselves informed of town educational policies and should use their voice of protest against steps that are unsatisfactory, contrary to sound educational findings and contrary to their own good judgment. The regimentation of education in the immediate past has ignored the power of the mother in teaching and developing her own child and the regimentation of the future will continue to do so unless rights are emphasized. If education is to remain a parental right, parents must be awake to attempts at new educational policies that are the innovation towards future law. A free country must remain vigilant in the freedom of its parents be encoached upon through radical educational legislation without the express understanding and consent of those mothers and fathers concerned. The results of modern education indicate more than ever that neither the length nor the breadth nor the depth of a school system can ever replace the home influence in the formation of those virtues that constitute the Christian gentleman and lady.

Improvement in Record System.

During the past year two improvements were made in the record system of the parochial schools. Uniform office record cards were furnished to all schools for the enrollment of each child. This card gives space for the history of the child, residence, name and occupation of parents, when and where he has been baptized, received first Holy Communion, and been confirmed; the scholastic standing of the pupil through standardized tests and the teacher's marking in eleven subjects of the grammar school course. Diocesan report cards were introduced providing two marking periods for each semester and a record of the mid-year and final examinations. A list of twelve items on the reverse side of the card gives opportunity for the checking of undesirable traits in conduct and study habits. There is a reserve supply of both record cards and report cards at the Diocesan Office of Parochial Schools in Bloomfield.

The pastors of the parish schools deserve constant support in parochial plans. It is only through their wise administrative organization that Catholic schools will continue to function as they have continued to function without a single break during the long depression era. The cooperation of the principals with the central office has been generous and helpful. More than a word of praise is due to the way in which many have taken hold of school management with a priestly zeal and guidance that spends itself in the creation of a school spirit and in the solution of the continuous problems that arise.

CLASS B—Objectionable in Part. Broken Blossoms. Devil Doll. Devil On Horseback. Dodsworth. Everything Is Thunder. Forgotten Faces. Girl From Mandalay. Go-Get-Em Haines. Go West, Young Man. Hell Ship Morgan. Hideaway Girl. It Had to Happen. It's Love Again. Klondike Annie. Libeled Lady. Lightning Carson. Living Dead. Love Letters of a Star. Man Who Lived Again. Melo. More Than a Secretary. Peg of Old Drury. Pursuit of Happiness. Rembrandt. Secret Agent. Soak the Rich. Spendthrift. Strangers on a Honeymoon. Theodora Goes Wild. Things To Come. Walpurgis Night.

CLASS C—Condemned. Carnival in Flanders. Ecstasy. Gambling With Souls.

A word of recognition and encouragement is due to the parochial classroom teacher for the high service she renders to church and state. Generally her personality has become so integrated by the religious life that the sole object and aim of her activities is her teaching mission. In the schools. All her worldly projects are centered in this one task which Christian love renders dearer through the years. Not often does the teacher share the plaudits of her pupil, but the nun is satisfied if she may one day meet her earthly charges in the celestial abode above. This is our sincere wish for those educators of childhood who during the past year have gone to their eternal reward:

Rev. Magr. Michael H. May. Rev. Jeremiah Curtin. Rev. Francis Lally. Rev. Francis Murray. Rev. William O'Shea. Rev. Joseph Perreault. Rev. Francis Kuster. Rev. Edward J. Brennan. Rev. Joseph Janowski, C.M. Rev. Bernard Gwitt, O.M.C. Sister Mary Angela, Supervisor of the Felician Sisters. Sister Mary Regina, Sacred Heart High School, Waterbury. Sister Mary Antonia, Sacred Heart Convent, New Haven. Sister Mary Gerald, Sacred Heart School, New Haven. Sister Mary Carolus, St. Michael's School, Hartford. Sister Magdalene de Pazzi, Holy Trinity School, Wallingford. And the following retired Sisters of Mercy at St. Mary's Home: Sister Mary Louise. Sister Mary Madeline. Sister Mary Clare. Sister Mary Ellen. Sister Mary Gabriel. Respectfully submitted,

January 14th, the Feast of St. Hilary, 1937. AUSTIN F. MUNICH, Diocesan Superintendent.

150,000 Sign Plea In Mexican State

(CONCLUDED FROM PAGE 1.)

that a tourist from the United States paid for goods purchased at Guadalupe, F. D., with a five peso note, Series D 3134817, marked thus and that he had others in his possession. Regardless of the truth of this story about the United States tourist, it is undeniable that banknotes stamped with these phrases are in circulation and persons ignorant of the Ministry's decision who happen to have such bills in their possession can neither get them redeemed nor use them as legal tender. Complaint has been made that the Ministry of Hacienda should have published some warning before voiding these bills so that people would have known not to accept them.

Women's Demonstration. More than a thousand women employed in the National Munitions Factory sponsored a demonstration before the Ministry of War and Marine. They carried banners protesting "militarization" being brought to a head by the Government, as well as the dismissal of seven workers from the Santa Fe laboratory. They asked Undersecretary of War Manuel Avila Camacho to return Col. Donado L. Ruiz to his post as director of the Factory. The committee's meeting with the Undersecretary was amicable and it was assured that Ruiz would be returned, but other groups, mingling with the demonstrators in the street caused a disturbance that had to be quelled forcibly. The demonstrators sang both the Internationale and the Mexican National Anthem.

In the Presidio of Monterrey, Capital of the State of Nuevo Leon, women have been distributing Russian Communist propaganda among the troops. Maria Canseco, Maria Teran Tovar, Julia Hernandez and Olivia Espinosa, members of the Women's United Front, have sought to reach the soldiers through their wives, sisters and daughters. Much of the propaganda was directed against Gen. Juan Andreu Almazan, commander of the garrison. The General called the women members of the soldiers' families together and questioned them. All rejected the Communist doctrine and assured the General that the entire garrison was on his side. No great harm resulted, but this incident at Monterrey shows that Communists are definitely at work spreading their doctrine in the ranks of the Mexican Army.

Eggs should always be broken separately into a cup before they are thrown together into the omelette, as a single bad one will occasion the loss of many when this precaution is neglected.

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Housing and Slum Clearance To Fore

(CONTINUED FROM PAGE 1)

ed the consolidation of these agencies. To add another to carry out a rehousing program with government aid would add to the confusion. For this reason, it is anticipated that the housing question will be deferred until Congress has put the administrative household in order and it is by no means certain what Congress will do.

The reorganization of the executive branch of the government recommended by the President will occupy the attention of Congress for a large part of the session. There are many differences to be adjusted before it can be accomplished. Congress is traditionally averse to surrendering its powers to the President when those powers are politically advantageous. That is quite a different thing from relinquishing its responsibilities, especially when the responsibilities become burdensome.

Much interest centers upon the proposal to set up two new executive Departments with Cabinet office in charge—the Department of Social Welfare and the Department of Public Works. The two are, in a sense, related. One will deal with the conservation of human resources, the other with physical improvements of the nation.

The President's recommendation regarding social welfare marks a departure from traditional policies. Social welfare has hitherto been regarded as a state and local responsibility and is yet by many members of Congress. Efforts to broaden Federal activities in this field have encountered resistance, as was repeatedly illustrated by the contention over the proposal to establish a Department of Education. The exigencies of the depression have gone far to break down this resistance. Such agencies as the Social Security Board, the Relief Administration, the CCC and the Youth Administration have paved the way for the recognition of social welfare as a Federal function. Whether all of this foreshadows an expansion of Federal activities in the field of education remains to be seen.

Experience reveals that departmentalization almost invariably results in the broadening of governmental activities. If the tools are at hand, in the way of a governmental agency, Congress is not at a loss for ways of using them. From small beginnings new executive Departments invariably have grown into large establishments.

Congress Action Doubtful.

What action Congress will take on the President's recommendation will remain a matter of doubt until prospective legislation begins to take form. The general opinion in Washington is that the reorganization will follow the presidential pattern, whether it is enacted piecemeal or in a comprehensive measure, and that social welfare activities will sooner or later be established on a much more permanent basis as an integral part of Federal government.

A disturbing picture of crime conditions in the United States is painted by the Director of Federal Prisons in his report to the Attorney General. The fact is cited that on Christmas Day, 1936, 49,840 persons were under some sort of penal supervision, an increase of 5,730 over the previous year. Of these, 21,776 were in confinement. The others were on parole.

This was incidental to the effort to put forward the problem presented by the overcrowded condition of Federal prisons, which the Director characterized as "grievous." He points out that the most populous prison in Great Britain houses less than a thousand men. On December 25 there were 3,120 prisoners confined in the Federal penitentiary at Atlanta, 2,972 at Leavenworth and 1,329 in Northeastern.

Papal Nuncio Conveys New Year's Greeting To French President

(N. O. W. C. News Service.)

Paris, Jan. 21.—The new Papal Nuncio to France, His Excellency the Most Rev. Valerio Valeri, as dean by right presented the New Year's greetings of the diplomatic corps to President Lebrun.

"In regard to the immediate future," His Eminence said, "I cannot forget the gravity of the events that have filled the year just closed, the great hopes throughout the world and the cruel disillusionment that followed."

"Does this mean that we should despair of seeing the arrival of the greatly desired day of peace promised to men of goodwill? Let us not think so.

"Just as the earth, in order to bear its fruits, has need of the rigors of the wintry season and the profound labors which tear at its entrails, humanity also, it would seem, has need of passing through the trial of grief before it becomes purified and able to bear flowers of peace and goodwill."

"Furthermore, we seem to see already some glimmer of better days. First, the trials are too severe to be able to last longer. Then, the joint efforts of our governments with a view to ameliorating the general situation and, very particularly, recent generous initiatives of happy omen, lead us to hope that, despite everything, the new year will be richer in joys than in sadness."

In his reply, President Lebrun joined in the sentiments expressed by the Nuncio.

Unity's Basis Is Seen As Spiritual

(CONTINUED FROM PAGE 1)

"That is why in Russia under Communism there is no real unity except unity by force," he went on. "Even their new Constitution forbids the existence of any party other than the Communist. Such a unity is purely artificial; it makes citizens one by squeezing humanity out of them. It cannot do otherwise; and why? Because the spirit alone can produce unity. Just suppose civilization denied God and the spiritual destiny of man, and set up the economic as the unique goal of human existence, what consequences would follow, in the economic and the political order?"

"Consider first the economic order. If there be no God, if religion be only the opium of the people; if this world be all, and eternity be only an illusion; if life be only the dream of the moment and an orgy between two voids; then why should anyone accept his economic lot? Then why should not the poor man who watches the vain parade of diamonds and lace, turn into a robber, and a thief? Why should not the rich man seek to exploit the poor man, and throw his wasted years on the ash heap of unemployment? Then why should not churches be pillaged and why should not men incite others to violence, riots, and even insurrection in the army and navy, as the Secretary of the Communist Party does on page 165 of his book? Then why should not Russia organize unions to develop the Socialist system as Article 126 of the new Constitution states rather than the right of a man to a living wage of which no mention is made in the Constitution?"

"If there be no God, and men have no souls, no destiny other than the economic, why should not non-Aryans be deported? Why should not non-Farists be punished? Why should not Catholics be murdered? Why should not mads steal, lawyers bleed their clients, bootblacks short-change, the banker embezzle, and the baker rob? What answer can we give?"

No One Is Satisfied.

"Take God out of the souls of men, and there is only one way to achieve unity in the economic sphere and that is by force. Take God out of the souls of men and the more they demand and the less they thank. Take God out of the souls of men, and the more avaricious become the rich and the more envious become the poor. Take God out of

their souls and the more both stretch out itchy palms to receive, the more you remove all restraint upon illegitimate desires and all curbs from passions, the more you unchain all concupiscences and unleas all the furies of selfishness. Then no one is satisfied, for if this life is all we should we not have all, even if we have to get it by force?"

"Now consider the consequences in the political order. Deny God and the spiritual, and it follows that the authority of the State is not derived, but absolute. It sets itself up as God, and determines what is right and wrong by force. Modern political authorities who repudiate religion, base their authority on armies, on soldiers, on guns. That is why it is doubtful if there is in any of these countries such a thing as real leadership. Would you call a robber with a gun who backed ten unarmed men against a wall, their leader? By what right then can we call certain dictators leaders?"

Saviour Commands Will Cross.

"Our Lord commanded obedience from the world for 20 centuries with no other weapon than a defenseless cross, and the Holy Father has awakened the spiritual obedience of 320,000,000 Catholics scattered throughout the world with no other arms than his spiritual office. But take terror away from Red leaders and they could not command men for four seconds. That is why the new political unit of Communism is not unity; it is compactness through fear, mobilization through propaganda, but it is not unity. Remove that fear, those armies, or that propaganda, and these nations would break up into thousands of discordant and warring elements. Only the spiritual is the basis of unity. Take away the religious inspiration and we no longer hear of man helping his fellowman in need, because he sees in him a brother in Christ. With the religious inspiration gone, we hear the need of helping the unemployed only to prevent a revolution. What a sorry commentary on human fellowship. When Christ reigned in hearts we helped the poor to save our soul; without religion we help them only to save our hide."

"Thus we come back again to our starting point: Matter divides; Spirit unites. The Economic as the end of man is the basis of enmities; the Spiritual as the end of man is the basis of His peace."

To save time in making custards, scald the milk before adding the egg. This will cut the baking almost in half.

41 202 Immigrations Visas Issued In 1936

(N. O. W. C. News Service.)

Washington, Jan. 21.—A total of 41,202 immigration visas (quota and non quota) were issued by American consular officers abroad during the year ended June 30, 1936, the State Department has announced. A total of 38,146 visas were issued during the previous year.

Of the visas reported for the last year, 37,934 were granted to "new" immigrants, that is, immigrants of all classifications except immigrant aliens returning from temporary visits abroad. Of the "new" immigrants, 14,964, or 39 percent, were members of the immediate families of American citizens or aliens lawfully resident in the United States. The annual immigration quotas for all countries totaled 153,774 last year, so that the 20,184 quota immigration visas issued were 87 percent under-issue. Consular officers issued 68,722 non-immigrant (temporary) visas in 1936 as compared with 57,002 for the fiscal year of 1935.

It is estimated that, because consular officers, in the light of existing unemployment in the United States, are enforcing the excluding provisions of the immigration laws, approximately one million aliens who might have been admitted during the 69 months from October 1, 1930, to June 30, 1936, had they been normal times, did not enter this country.

Cardinal Dougherty, En Route to Manila, Visits French Capital

(N. O. W. C. News Service.)

Paris, Jan. 21.—His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, who is now on his way to Manila where he will be Papal Legate to the International Eucharistic Congress, spent New Year's Day in Paris.

When the "Normandie" arrived at Le Havre on December 31, it was flying the pontifical flag in honor of the Papal Legate. His Eminence was met by the Sub-prefect, representing the Government, and the Archbishop of Le Havre, Canon Al-leaume. He left immediately for Paris, where he was the guest of the Hotel Georges V.

On New Year's morning, the Cardinal called upon His Eminence Jean Cardinal Verdier, Archbishop of Paris. That afternoon he left for R. e.

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LAST FRIDAY, January 15, telephone rates to all out-of-state points more than 42 air-line miles away were again reduced. Week-day as well as night-and-Sunday rates on both station-to-station and person-to-person calls are included in this latest reduction—the eighth in ten years!

Reductions vary from 5 cents to \$1.00, depending on the distance of the call. This means a saving of about \$300,000 annually to Connecticut telephone users.

Note these Savings on Day-time Calls

And remember, lowest rates apply every evening after 7 and ALL DAY SUNDAY on all calls to points more than 42 air-line miles away!

DISTANCE (Air-line)	WAS	NOW
50 miles	\$.45	\$.40
75 miles	50	45
100 miles	50	40
150 miles	60	55
200 miles	80	70
250 miles	1.05	.80
300 miles	1.15	.95
400 miles	1.25	1.05
500 miles	1.35	1.30
1000 miles	1.90	1.55
	2.25	2.80

THE SOUTHERN NEW ENGLAND TELEPHONE COMPANY

RIGHT AT HOME

Contest

"What's a good word to use in place of 'greasy'?" Gran asked without looking up from the desk where she was working hard with a pencil and paper. There was a silence. No answer volunteered. Mary was seated on the divan, sewing. Eleanor was at the phone.

"That's what she said," Eleanor said into the mouthpiece. "She said that Madame Olga urged her to use a raspberry lipstick. Said it went with her skin. That the kind she was using was really meant for an albino."

"I asked," Gran repeated, turning about to see what was preoccupying those in the room, "what's a good word to use in place of 'greasy'?" Still no answer came. Mary was uttering low imprecations as she struggled to push her needle through the fabric on which she was working.

"Of course I'll go," Eleanor chattered on. "He's never seen me in my green. Oh, I know it's not new, but you forget that he's been off to Chicago since a year ago and so he's never seen the green."

"Once more I put my question," Gran said, a note of impatience in her voice. "What is a good word to use in place of 'greasy'?"

"What are you muttering about, Gran?" Mary asked, throwing her sewing down with a show of anger.

"What are you so taken up with that you can't answer a simple question?" Gran countered. "I've been repeating it till I sound like the broken record."

"I suppose you think that I spend my evenings and find my chief enjoyment in answering foolish questions," Mary said.

"Not at all," Gran replied. "I know you well enough to realize that your chief indoor sports are needless bursts of temper interspersed with fits of rudeness."

"I'd like to know how happy you'd feel if you'd had as much success as I've had with my sewing."

"What are you working on?" Gran asked.

"My metallic blouse. I'm altering it. One of the girls at the office told me that that choker effect didn't go with my style of looks and I left the office to see for myself. In the mirror, I mean. And really, I had to agree with her. It makes me look like a beardless Rasputin. So I'm trying to alter it. But it's like trying to sew a piece of concrete."

"I hope you haven't ruined the thing," said Gran. "You girls are none too handy with the needle."

"I know," Mary said. "The Modern girl doesn't know how to cook, sew, wash dishes, make beds, wield a broom, etc. All she's good for is propelling a cocktail shaker up and down in the ether."

"I said no such thing," Gran said. "But I did say, and you can't deny, that you couldn't exactly make your

living as a seamstress."

"What's bothering you?" Mary asked. "Why have you been in a corner hunched over the desk all evening?"

"I'm entering a contest," Gran said, a little shamefacedly. "A beauty contest?" Mary laughed.

"None of your sauce," Gran said. "It happens to be a slogan contest."

"For what?"

"Honeybunch soap. They want a slogan and are willing to pay \$5,000 for one."

"You don't say. And you think that you can fill the Honeybunch bill?"

"Well," Gran said, "the announcer said that even a child might win."

"So there's a chance for you," Mary interrupted.

"I can manage alone, thank you," Gran snapped, turning back to the desk.

"No you can't," Mary said, running over and putting her arms about her grandmother. "You were just a minute ago asking assistance from your doltish grandchild. What can I do to help you?"

"I told you," Gran said, placated, "that I want a word to use in place of 'greasy'."

"What's your slogan?"

"Mine is 'Honeybunch makes greasy hands sweet and clean.'"

"Sounds awful. Do you think it's worth all the brainsweat you're putting into it?"

"Of course. \$5,000 is a lot of money."

"What I mean," said Mary, "is do you think you have a chance to win? Do you think the things on the level?"

"The announcer said it was," Gran said.

"Why wouldn't he?" Mary replied. "It's his job."

"Do you mean to say you think that it could be a crooked affair?"

"Why not?" Mary queried. "It's all a big racket and you have no more chance than a goldfish has with a shark."

"I don't believe a word of that," Gran said stubbornly. "That announcer fellow had a nice honest voice."

"How many wrappers from Honeybunch Soap did you have to send?" Mary asked.

"Ten," Gran said innocently. "Do we use Honeybunch?"

"No," said Gran, "but I bought some."

"Oh, I suppose that's not a racket."

"You're a fine help, you are, but you'll be right there to help me spend the \$5,000."

"I'll double it, if you win," Mary laughed.

"Go on with you," Gran motioned away. "Eleanor," she said to the recent telephone talker, "what's a good word to use in place of 'greasy'?"

A Letter From Gran.

Dear Miss G.—

I am terribly afraid that this will be a bad letter, because, as you know, I am an ignorant old woman whose reading is confined to the death notices in the daily papers and whose writing is limited to putting my name on the monthly collection envelope. So I apologize for any

mistakes I may make, and I ask you to forgive this poor white paper, unscented and bearing no monogram. You don't like me because I am vulgar and plain-spoken. I can't blame you. I am a blatherskite with a thick brogue and a habit of saying "ain't." I don't mix in society and my manners just aren't, I guess. But I feel strongly about religion, decent living, and common sense. I hate sham and nice-nelly gentleness. So I speak out, in my blunt way, for one and against the other. There is no hope of reforming me. I'm ready for the grave and I think the Lord will take me as I am, even though you say you are "insulted" by what I say (and you put those little hen tracks in front and in back of the word, too). I was listening to the radio the other night just after Rosary time. A lady named Beatrice Lillie was singing a funny song. It was about a poor cockney woman who wanted to put away the traces of her low station and so went to a teacher of peech. He gave her an exercise to do daily. You see, she, ignorant as she was, said: "Aow naow, brown cow, why d'you look so sad?" The correct way, shown by the teacher, was of course, "How ne brown cow, why do you look so sad?" The people laughed a little at the lady's original accent, they laughed a little more at the teacher's elegant accent, but they roared fit to kill when they heard what came out when the unfortunate wretch put on airs. That's what usually happens when an old dog tries new tricks. I'll leave the new to those who don't mind making shows of themselves. So I'm going to be as natural as of old. Hoping you are the same, I am

Yours sincerely,

GRAN.

Retired China Bishop To Reside With Native Religious Brothers

Peiping, Jan. 21.—The recently retired Vicar Apostolic of Anko, Hopen, the Most Rev. Melchior Suen, one of the first six Chinese Bishops consecrated by the Holy Father in 1926, has withdrawn to Tsinghoen, some five miles outside Peiping, to spend the remainder of his life as the guest of the "Brothers of St. John the Baptist."

Lumen Service points out that there are some 40 Brothers in the community at Tsinghoen engaged in cultivating a farm of over 900 "mou" donated to the Congregation by a devoted Catholic family. The produce of this land helps to support the motherhouse of the Congregation in Anko, where the thriving Chinese religious community was established some years ago by Bishop Suen in cooperation with the founder, the Rev. Vincent Lebbe.

The Brothers of St. John the Baptist number approximately 150 members at present. Their aim is to second the efforts of the clergy and this is done in a variety of ways depending on the previous education and training of the individual Brothers.

AROUND THE DIOCESE

OBITUARIES

O'BRIEN—The funeral of Doris F. O'Brien, 21 years old, daughter of Thomas C. and Edna I. Lynch O'Brien, of 193 Vine street, Hartford, was held at St. John the Baptist Church, New Haven, January 3. A solemn requiem high Mass was celebrated by Rev. Henry J. O'Brien, president of St. Thomas' Seminary, and uncle of Miss O'Brien. Rev. Raymond G. LaFontaine was deacon, and Rev. Joseph T. Cunningham was sub-deacon. Rev. Daniel Barry and Rev. Robert Doyle were the acolytes; Rev. John Byrnes was thurifer, and Rev. Edward Shea was master of ceremonies. Assisting in the sanctuary were Rev. John J. Fitzgerald, Rev. Thomas McMahon, Rev. Ralph Kelley, and Rev. Joseph Heffernan. A large delegation of nurses from St. Francis' Hospital, Hartford, and from New Haven Hospitals, attended the funeral. Besides her parents Miss O'Brien is survived by two brothers, John J. and Thomas H. O'Brien; her grandmother, Mrs. Anna O'Brien, and several aunts and uncles. The bearers were Arthur E. Everett, Harnish, Edward Sullivan, William Henebery, Dominick DeFlumeri, and Phillip Egan. Interment was in St. Lawrence cemetery where committal services were conducted by Rev. Raymond G. LaFontaine, assisted by the attending clergy.

DOUGHERTY—The funeral of William F. Dougherty, a member of the Hartford Fire department for 35 years and an engineer stationed at Company 16, was held at his late home, 23 Benton street, Hartford, on last Thursday, morning with a solemn requiem high Mass in St. Peter's Church. Rev. Robert J. Shea was celebrant; Rev. Thomas H. Boland, deacon, and Rev. Robert W. Doyle, sub-deacon. The bearers were Dennis J. McCrossen, Charles H. Fritzer, James J. Hopkins, Cornelius F. Donnelly, James F. Devine, and Michael N. Brodeur, all engineers of the Hartford Fire department. Mr. Dougherty leaves his wife, Margaret (Lyons) Dougherty; two sons, John J. Dougherty, of Wethersfield, and Robert F. Dougherty, of Hartford; three grandchildren, a brother, Joseph F. Dougherty, of Wethersfield; two sisters, Mrs. Elizabeth Kitson, of New Britain, and Mrs. Margaret Martin, of Detroit, Mich. Burial was in Mt. St. Benedict cemetery. Father Shea conducted the burial service.

GAFFEY—John J. Gaffey, of 100 Bridge street, Waterbury, died Monday morning, January 11, as he was returning from Mass and Holy Communion, his daily custom of late years. He had been apparently in good health and his sudden death was a sad shock to his sisters, Maud and Ann Gaffey, with whom he lived. Mr. Gaffey was born in Waterbury, the son of the late John and Della Clune Gaffey. He was a former member of the Waterbury Fire department, retiring in 1921, to enter the employ of the Scovill Mfg. Co. He was an ardent and faithful member of the Mt. Mansera Retreat club and of the Holy Name society of the Immaculate Conception Church. The funeral, Wednesday morning of last week, was largely attended by friends from Waterbury and Bridgeport. The solemn high Mass of requiem was celebrated by Rev. Jerome Cook, assisted by Rev. John Costello, as deacon, and Rev. Joseph Rice, as sub-deacon. A delegation of members of the Holy Name society, Mt. Mansera Retreatants, and Waterbury Fire department, attended the funeral. The bearers were Roger Welsh, Michael Whelan, Lieut. Michael Flaherty, Pvt. Patrick Cooper, Pvt. Maurice Harmon, and Pvt. Michael J. Galvin. Burial was in old St. Joseph's cemetery, with committal services by Rev. Father Rice.

O'BRIEN—Philip M. O'Brien, son of the late Thomas J. and Hanora Kane O'Brien, and a native of Roxbury, Conn., died at his home in Brooklyn, N. Y., Monday of last week. His funeral was held last Thursday from St. Francis Xavier Church followed by a solemn requiem high Mass. Burial was in Woodbury cemetery. Mr. O'Brien worked for the Miller & Peck Co., Waterbury, for twenty-five years. Six years ago, his health beginning to fail, he joined his oldest son in Brooklyn. Besides his wife, Josephine Malone O'Brien, he leaves two daughters and two sons, Gertrude and Irene, and Philip, of Brooklyn, and Franklin, of Boston; three grandchildren; one brother, Edward O'Brien, of Roxbury, and one sister, Mrs. Thomas O'Neill, of New Haven.

DOYLE—Frank W. Doyle, 58, of 96 Elmwood avenue, Waterbury, died January 8, at St. Mary's Hospital, after a brief illness. Born in Davenport, Iowa, he spent most of his life in Waterbury. For the past 17 years he was employed by the First National Stores and was managing a store in Naugatuck when he was taken ill. Surviving him are his wife, Mrs. Mary (Walsh) Doyle; a daughter, Mary Joan; a son, Frank W. Jr.; a brother, Matthew; and three sisters, Mrs. Joseph S. Farley, Mrs. Joseph Danaher, and Mrs. John Schaffer, all of Waterbury. The funeral was held from his late home and at St. Margaret's Church, where a solemn high Mass was celebrated by the Rev. John Oliver Cronin, assisted by Rev. Peter Daly, as deacon, and Rev. John Conlon, as sub-deacon. Rev. James K. Brophy, of New Britain, was sexton in the sanctuary.

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A delegation representing the First National stores included, Lester Johnson, John Corden, John Sullivan, Christopher Fitzpatrick, Frank Delaney and Henry Borst. A delegation representing the Waterbury lodge of Elks included, R. G. Pallatine, James McCarthy, Philip Beecher, J. L. Nagel, T. J. Flannagan, and Edward Grady. The bearers were John Corden, John Green, Thomas McGivney, Fred Conner, J. Joseph Smith, and John Sullivan. Burial was in the family plot in new St. Joseph's cemetery, with the committal service conducted by Father Brophy, assisted by Father Daly.

Press Exposition's Closing Postponed

(N. C. W. C. News Service.)
Rome, Jan. 21.—The closing of the World Catholic Press Exposition at the Vatican has been postponed until April, 1937, Count Giuseppe Dalla Torre, Director of Osservatore Romano and President of the Committee for the Exposition, announces in a letter he has directed to members of the national committee.

This decision was made, he says, in deference to the petitions forwarded to the Committee by a large number of persons and in keeping with the expressed desire of persons in authority.

The Italian Minister of Communications has ordered that the 70 per cent reduction in railway fares granted to visitors to the Exposition be continued until April 30, 1937, he also discloses.

"The ever increasing favor that the Exposition has encountered, the applause of authorities and persons of high distinction and of every nation, and above all the fervent approval of the Holy Father, who even in his Christmas allocution, had authorized and paternal recognition for our Exposition, make it obligatory to persevere and to insist upon acquiring the greatest interest in the great cause which it represents," Count Dalla Torre's letter states.

He calls upon the committee to request their colleagues in the Catholic Press and Catholic associations to cooperate in every way possible, so that this last period of the Exposition will be crowned with complete success.

Study Club Growth Urged By Bishop

(N. C. W. C. News Service.)
New York, N. Y., Jan. 21.—Formation of more religious study clubs to promote knowledge of the Church's teachings was urged on 1,000 young Catholic college students here Sunday by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls.

Bishop O'Hara spoke Sunday at a Communion breakfast at the Waldorf-Astoria Hotel, which closed the eighteenth annual convention of the New York Province of the Federation of College Catholic Clubs. The students were delegates from 26 Newman Clubs in colleges and universities throughout New York and New Jersey.

Before the breakfast the Rt. Rev. Msgr. Michael J. Lavelle, Rector of St. Patrick's Cathedral, celebrated Mass for the students at the Cathedral. Monsignor Lavelle represented His Eminence Patrick Cardinal Hayes, Archbishop of New York, at the convention.

Declaring that study clubs are coming to play an increasingly important role in making Catholics better Catholics, Bishop O'Hara said he looked forward to the time when Newman Club members instituted more study clubs, "in which you will have your own faith intensified and in which you will learn to make it a point to interest others in your faith."

Newman Club members also were urged by Bishop O'Hara "to steam out bravely into the center of things." Warning them not to feel that they are citizens behind citadels, he asked them to feel, instead, that they can bring the knowledge of their Catholic faith to others.

Communism Pamphlet By Msgr. Seen Issued In Foreign Languages

New York, Jan. 21.—"The Tactics of Communism" by the Rt. Rev. Msgr. Fulton J. Sheen has been published in pamphlet form by the Paulist Press. The text, in question and answer form, answers queries concerning Communism with quotations for the most part from Communist documents, publications and public addresses.

Appearing originally in The Sign, it has been translated into French and Spanish and has been reprinted in Catholic publications in this and other countries. One group in one diocese in this country has distributed more than 5,000 copies of the article.

FAMINE AND FLAME SPURNED IN MADRID SIEGE, SAYS WRITER

Ruthless Militarist Could Quickly Capture Capital.

By George Barnard,
(London Correspondent, N. C. W. C. News Service.)
London, Jan. 21.—The nationalists are sure to win in Spain and the Reds are sure to lose, in the opinion of Capt. Francis McCullagh, noted war correspondent, given in an uncensored article published in the Universe here.

"If it were otherwise," he says, "I would be on my way home tomorrow, instead of on my way back to the Madrid front."

Reasons for his opinion are: the nationalists are a disciplined army, whereas the Reds are an armed mob, incapable of acting together with that mobility and that harmony which mark trained troops.

Dilemma Unique.

McCullagh shows that Franco's dilemma is almost unique. Inside Madrid, he claims 80 per cent of the people are friends of the nationalist cause. The buildings are all dear to Franco and his supporters. Franco had indicated a zone of refuge for the aged, the women and the children, but nationalist airmen report that the zone is being used for the training of recruits and for the storage of ammunition, according to McCullagh.

The smashing of Madrid would mean nothing to the Red forces which hold it, he continues, but Madrid is the future nationalist capital.

Every house in Franco's path is looted for sniping and machine gunning. Franco must, therefore, destroy every house before him as he advances.

Says McCullagh: "When a victorious leader gets an impatient refusal to surrender from a city which is not possibly held out against him for any length of time, he usually does things which make the defenders change their minds."

"General Franco is now waiting patiently till the women and children leave. Meantime he is tightening his hold by new tactics which never fail and never leave anything to chance. These new tactics consist in a combined action of field artillery, tanks and bombing airplanes. Protected by an artillery barrage, the nationalists advance behind tanks which smash down the houses."

Spurns Potent Weapons.

"Further in front, the nationalist airplanes carry on a rapid and terrible bombardment, which invariably paralyzes even the most obstinate Reds."

"Were General Franco the ruthless militarist of communist propaganda he would soon finish Madrid, for he has at his disposal two potent weapons which he had not tried yet. He has fire and famine."

"In a few hours he could cut off the water supply of the Spanish capital, and thereby produce a water famine which would force a surrender in 48 hours."

The other weapon is "a type of incendiary bomb which lights fires that cannot be extinguished."

"Because the Generalissimo hesitates to use that type of bomb," writes McCullagh, "well-meaning critics get impatient and ask 'What is Franco doing?'"

McCullagh says that Franco may have to use that type of bomb to such effect that every house in Madrid will be a roofless ruin, and that he may have to select some other city as the capital of Spain.

Terms 'Sit-Down' Strike Legitimate

(N. C. W. C. News Service.)
Detroit, Jan. 21.—In an address delivered to 1,500 Holy Name men in St. Peter and Paul's Cathedral, the Most Rev. Michael J. Gallagher, Bishop of Detroit, making reference to the labor dispute in the automotive industry declared a "sit-down" strike, if used only as a picketing measure and as a means of keeping out strike-breakers, is legitimate.

When such a method is employed to seize a plant, it results in illegal possession of property and is wrong. "The sit-down strike," the Bishop said, "has been used by Communists to attain their ends and is suspicious."

In his sermon, Bishop Gallagher announced the formation of a Catholic Culture Circle in every parish of the diocese. The Rev. Clare A. Murphy has been named diocesan coordinator and pastors were instructed to consult with him. The object of the circles, the Bishop said, was to enlighten the faithful regarding the attitude of the Church on social questions and to counteract the pernicious propaganda of anti-religious groups.

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Protestant Minister Scores Religious Foes

(N. C. W. C. News Service.)

Columbus, Jan. 21.—Charging that State-supported institutions of higher education are openly anti-religious and urging the expulsion of instructors who ridicule religion, Dr. Floyd Faust, pastor of the Broad Street Church of Christ here, called upon parents to send their children to "only those colleges where they will be introduced into a fellowship that believes and practices rather than undermines and destroys the principles of faith and character."

After charging that "the time has arrived when our State-supported institutions of higher education are openly anti-religious in their general influence," Dr. Faust added that "this may certainly be claimed true of our own State university located in this city."

Dr. Faust charged that "among the professors and particularly the younger assistant instructors, are many men who actively oppose religion, and who at every opportunity sow seeds of contempt for not only the church, the Bible and religious practices, but for religious ideals and attitudes as well." He said, "there are many more, however, who assume an attitude of amused condescension whenever the subject is mentioned and through their subtle ridicule foster a cynicism frequently more destructive of faith than active opposition."

He urged an appeal to high school and university authorities, the Legislature and "the religious citizenry of the State generally, that definite steps be taken to remove from public instruction classrooms all instructors who openly or through example and ridicule revile and blaspheme a way of life held sacred to a majority of our people." He then urged parents to send their children only to those schools where the principles of faith and character are not destroyed.

"If American religious people do not consciously set themselves to the task of giving their children and their support to only those colleges and institutions of higher education which strengthen, or at least do not destroy, the possibility of their becoming religious leaders, American life under another leadership will soon stamp out religion, just as it is being crushed out of Europe."

Broadcast To Mark Jubilee of C. P. A.

(N. C. W. C. News Service.)
New York, Jan. 21.—In connection with the celebration of the twenty-fifth anniversary of the Catholic Press Association and a greeting to the new Episcopal Chairman of the National Catholic Welfare Conference Press Department, the Most Rev. John Mark Gannon, Bishop of Erie, a nation-wide broadcast will take place on Friday, January 29, the Feast of St. Francis De Sales, Patron of the Catholic Press, and the eve of the annual observance of Catholic Press Month throughout the United States.

The broadcast will emanate from a luncheon for Bishop Gannon to be given by the members of the Catholic Press Association and the Catholic book publishers in New York and vicinity. The program will originate with Station WJZ in this city and will be carried over the Blue Network of the National Broadcasting Company from 8 to 8:15 p. m.

Bishop Gannon will speak on this program, following a brief address and introduction by Vincent de Paul Fitzpatrick, Managing Editor of The Catholic Review of Baltimore and President of the C. P. A. The other speaker will be Charles H. Ridder of The Catholic News of this city,

Mexico's Education Situation In Chaos

(N. C. W. C. News Service.)

Mexico City, Jan. 21.—The primary schools which were to have opened last week, will not open until February 1 because, as admitted by the Department of Primary and Normal Education, after a whole year's study it has not yet determined upon the curricula for these schools.

The programs for the primary schools, the Department realizes, must conform exclusively to the provisions of Article 3 of the Federal Constitution and, to all appearances, not even the Department of Education has a clear conception of what constitutes "Socialist education."

Now that President Lazaro Cardenas has been granted special powers by the Congress, powers that include the interpretation and enforcement of Article 3, it is possible that before February 1 the Department of Primary and Normal Education may have its program drawn up. Meanwhile the school children have an additional 15-day vacation and the chaotic educational situation in Mexico continues.

Pamphlet On Religion's Contributions Issued

(N. C. W. C. News Service.)
New York, Jan. 21.—Contributions of the Protestant, Catholic, and Jewish religions to contemporary society are summarized in a new pamphlet published for The National Conference of Jews and Christians, here. The pamphlet is based upon discussions at Summer Institutes held this year and the auspices of the National Conference of Jews and Christians.

Discussing the contributions of Catholicism, the Rev. Edward L. Stephens of Richmond, Va., declares that the Catholic Church to-day is "the outstanding exponent of all the principles that make for better men and women and for better human relations." "She is the teacher of domestic morality, the sanctity of the home, the sacredness of marriage and the duties of the state, the rights and obligation of employer and employee, the dignity of man and the purpose of his mission on earth," he says.

Maryknoll To Build Tubercular Hospital In Japan Next Spring

(N. C. W. C. News Service.)
Ossining, N. Y., Jan. 21.—Work on the sanitarium for tubercular patients in Japan will be begun this spring, according to the reply made by the Maryknoll Fathers to a formal communication from the Governor of Shigan Province.

The Japanese officials are cooperating with the Maryknollers in the establishment of this institution, which will be the first of the kind in its region to provide treatment for tubercular victims. The local authorities have already appropriated 2,000 yen for a private road leading to the site. In the beginning, it is expected that provision will be made for 30 patients. Ultimately 100 will be accommodated.

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HARTFORD NEWS

Queen's Daughters Hold Their Annual Meeting

The annual meeting of the Queen's Daughters was held last Thursday afternoon at 7 Charter Oak Place, with Mrs. Thomas H. Farrell, president in charge. Reports were presented by the following officers and chairmen of committees: Mrs. Alfred Flynn, treasurer, gave a creditable report.

Mrs. Daniel Kirk, garment committee, reported 465 articles of clothing made in the sewing room. 31 garments given to the Red Cross; 9 boxes of clothing sent to the Indian Missions; 11 outfits for first Holy Communion for boys; 12 outfits for first Communion for girls. She also reported having received from the needle work guild 192 articles and one baby basket.

Mrs. Walter Curtin reported on the membership drive, which will start in February.

Mrs. Frank Killian read letters of thanks for the Christmas dinners sent out by the Queen's Daughters.

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Saint Joseph College News Items

The Holy Cross Musical Clubs, Philharmonic Orchestra and Glee Club, will give a concert recital at St. Joseph College Saturday, February 6, at 8 o'clock. The junior class of St. Joseph College is sponsoring this concert, which is to be followed by a formal dance with music by the Purple Crusaders of Holy Cross College.

The members of the committee in charge are: Regina McGowan, general chairman; Rita Crawford, tickets; Gertrude Johnson, publicity; Marguerite Riley, housing; Elizabeth McKone, patroness.

Mr. William Byrns, director of the Dramatic Art Guild addressed members of the Queen's Company, the dramatic club of St. Joseph College, Wednesday, Jan. 13. He spoke, in particular, of the fundamental rules acting.

Mr. Byrns was introduced by Mr. John Lynch, president of the Dramatic Art Guild, who explained that organization's purpose, the fostering of Catholic drama.

The president of the Dramatic Art Guild was presented to the student's by Miss Josephine Verrengia, president of the Queen's Company.

A demonstration of "Cost Menu" was given by Mrs. Mitter of the Home Service Division of the Hartford Gas Company to cookery classes at St. Joseph College, Tuesday afternoon, January 12. Mrs. Mitter was assisted in preparing a grilled meal, an oven meal, and a skillet meal by Mrs. Kennedy, also of the Home Service Division. While she was cooking these meals, Mrs. Mitter discussed low cost cookery and its ease in preparation.

A biography course of fifteen lectures of two hours each will be given at St. Joseph College every Tuesday evening beginning Feb. 2, by the members of the College faculty and lecturers from other colleges.

Among the persons whose biographies are to be discussed are Thomas More, Cardinal Desires Mercier, Madam Curie, Tennyson and Browning. St. Thomas Aquinas, Gregory VI, and Byron and Shelley and Robert Burns.

Other second semester courses beginning the first week of February are Botany, Monday evening at five o'clock; History of Rome, Tuesday evening at 6:30; History of Social Theory, Thursday at 5.

The committee in charge includes Mrs. John Pilgrard, Mrs. Henry Harty, Mrs. Frank Katsbek, Mrs. T. J. Uttenweiler and Miss Katherine Becker.

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Ladies of St. Joseph Meet Monday Evening

Sunday, January 24, is Communion Sunday. The members of the Ladies of St. Joseph will attend the 8 o'clock Mass.

The regular monthly meeting will be held on Monday, January 25th. On that evening the Rev. John S. Kennedy will be the guest of the ladies and will address the group. Father Kennedy needs no introduction to the members of the Cathedral parish and it is hoped that a large number will be in attendance on Monday evening to take advantage of this opportunity to hear Father Kennedy. All members and friends are cordially invited.

Catholic Boys' Brigade

The Rev. Andrew Kelly, pastor of St. Anthony's Church, Hartford, announced Sunday the formation of a branch of the Catholic Boys' Brigade of the United States in his parish. He has assigned the Rev. John Kelly as clerical commander of the new unit, the fourth battalion in the Hartford Council, which includes the entire state of Conn.

Monday evening an organization meeting was held for men of the parish who are interested in becoming affiliated with the Boys' Brigade. The Rev. William J. Baldwin, clerical commander of the first battalion, St. Augustine's Branch, outlined the purpose and ideals of the Brigade. Other speakers from St. Augustine's were lay commander Harold F. McCall, executive officer and Major Frank W. Russell, plans and training officer.

The first meeting for boys of St. Anthony's who wish to join the Brigade will be held Sunday afternoon at 2:30 in the Brown School gymnasium. An exhibition by the band and members of the non-commissioned officers' school of St. Augustine's Branch, will be given, after which applications for membership will be taken. The parents of the boys and parishioners of the parish are cordially invited to attend the exercises.

A demonstration of a typical Brigade meeting will be presented by the band and members of the non-commissioned officers' school of St. Augustine's Branch, Catholic Boys' Brigade of the United States, during the initial meeting of the fourth battalion St. Anthony's Branch of the Brigade, Sunday afternoon, January 24 at the Brown School gymnasium.

Included on the program will be: the opening ceremonies, selections by the band and a callisthenic drill by the non-com school members. Splendid progress has been made by the band, under the direction of Austin Scriver.

"The Star Spangled Banner," one of several new pieces recently learned, will be played by these 43 young musicians, before an audience, for the first time Sunday.

One of the most popular extension activities of the battalion is basketball. Co. A's first team is still leading the four senior league teams with five wins and no defeats. First Sergeant Francis O'Donnell is its captain. Four of the eight teams in the junior league are tied for first place each with four wins and one defeat. Cadet William Birmingham of Company A is "high scorer" with 37 points for the five weeks.

First Lieutenant John Galvin has been promoted to Captain and has been assigned as supply officer. He succeeds Captain Ed. Cusick who has resigned for business reasons.

Last week Captain Galvin issued new uniforms to the fifty recruits which were recently accepted into the Brigade.

Hartford Hibernians Officers Installed

George E. Smith was installed president of the Hartford Branch, A. O. H., at a meeting held in the Hibernian Hall, Sunday afternoon, Jan. 17. The other officers installed were: vice-president, John J. Egan; recording secretary, John J. Hayes; financial secretary, Dennis Barnacle and treasurer, M. Cole Kennedy.

The following committees were also installed:

Standing: Michael F. Treedy, chairman; Patrick J. Tully, John J. Egan, Anthony and James Neilan and James Byrnes. Building: Maurice E. O'Connor, Patrick J. Tully, John J. Egan, James A. Burns, George E. Smith and John J. Hayes. Sick and Visiting: Patrick J. Tully and Edmund J. Hayes. Finance: Maurice Foley, Luke Hartigan and James Byrnes. Publicity: John J. Hayes and Bernard Gray.

County vice-president James J. McCusker of Bristol presided at the installation ceremonies assisted by John Mallon of the Bristol Branch and Maurice Foley. A social hour followed the installation. George E. Smith presided.

Hartford A. O. H. To Meet Next Monday

The regular meeting of Div. 3, A. O. H., will be held Monday evening, January 23, at 8:15 o'clock, in the Hibernian Hall. A final committee meeting for a public card party to be given at the Gas office, February 5, has also been called by chairlady Mary Sullivan. All members are asked to be present.

John J. Kennedy

Funeral services for John J. Kennedy, of No. 14 Pawtucket street, were held on Monday, January 18, at St. Peter's Church.

The Rev. Robert J. Shea was the celebrant of the requiem high Mass. The bearers were: John J. McNamara, Wilbur F. Yorker, John E. O'Neil, and William J. Beattie, John E. Madden, William F. Kelly, and Allen McIsaac, representing the Veteran Fireman's Association, attended the service.

The place of interment was Mt. St. Benedict Cemetery. The committal service was conducted by the Rev. Robert J. Shea.

Mr. Kennedy died at his home on Friday, January 15. He was born in Reading, Penn., a son of the late John and Francis (Cullinan) Kennedy and had resided in Hartford for many years.

He is survived by his wife, Mrs. Mary E. (Sloan) Kennedy; a son, William F. Kennedy; three daughters, Miss Anna L. Kennedy, Miss Elizabeth Kennedy and Miss Beatrice Kennedy, all of Hartford.

He was a bottler by trade and had been employed by the Bacon Bottling Company for the past thirty-seven years. He was a member of the Veteran Firemen's Association.

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Catholic Daughters of America To Hold Dance

The Catholic Daughters of America, Court St. Augustine of Hartford will hold their annual pre-Lenten dance on Saturday evening, February 6, at the Hartford Club. Miss Sally C. Breen is chairman of the committee in charge, assisted by the Misses Agnes I. Breen, Julia I. Butler, Mary M. Cannon, Frances L. Collins, Mary A. Deady, Genevieve A. Kerrigan, Margaret E. McGrath, Betty M. Nolan, Margaret M. O'Donnell, Mary C. Pitkin, Marion E. Rescott and Alice R. Woods.

Tentative plans for initiation are being made for February 16. About fifty new candidates will be received.

Michael E. McCormack.

Michael E. McCormack of 32 Jesamine street, West Hartford, died Jan. 10 at his home, after a long illness. He was born Dec. 15, 1850 in West Hartford, a son of the late James and Ann (Christie) McCormack. Mr. McCormack leaves five sons, William E. McCormack, Fred I. McCormack, both of West Hartford; John I. McCormack of Simsbury; Frank J. McCormack of Hartford; and Michael A. McCormack of Rockville; two daughters, Miss Ann McCormack and Miss Carrie McCormack, both of West Hartford; a brother, James McCormack of West Hartford; and 12 grandchildren.

The funeral was held Jan. 12, with a solemn requiem Mass at the Church of St. Thomas the Apostle. Rev. John F. Callahan, pastor, was celebrant; Rev. James E. Gorman, deacon; and Rev. John S. Kennedy, sub-deacon. The bearers were James H. McCormack, John S. McCormack, Joseph R. McCormack, Howard F. McCormack, William E. McCormack and William F. Gleason. Father Callahan conducted the burial service in Mt. St. Benedict cemetery.

Father Callahan spoke briefly at the conclusion of the Mass. In part he said:

"Today, in the death of Michael E. McCormack, this parish mourns the passing of the oldest, and it may be safely added, one of the noblest type of Catholic manhood. Born into a family of sturdy immigrants, which was forced by the historic famine to quit the green hills of Ireland, Michael McCormack opened his eyes full ninety years ago, to look upon and love America for its freedom from racial and religious persecution and for its opportunities for the durable satisfaction of life. From his sturdy family he inherited a rugged physical constitution—the bequest of clean ancestry—which enabled him, despite the hard labor of the farm, to reach with vigor a remarkably ripe old age. More and better still, he inherited a character rich in those lovely virtues so notable in his race—a mind, quick witted and eager for mental improvement; a heart, genial and generous and filled with the milk of human kindness and a conscience tender and true and delicate to moral righteousness as the magnetic needle is to the pole. Best of all, he inherited a burning living faith, lit at the fire-side of a deeply religious home, the light of which always illumined his own path and family and friends.

Such was Michael McCormack from the day of his birth to the day of his death. That vigorous constitution bore the hard labor of the farm and wrenched from the grueling soil a goodly competence enabling him to live in ease and comfort in his old age. That pleasing personality won and kept many a

long lived friendship; so much so, that the Town of West Hartford entrusted its civic affairs to his supervision as First Selectman—a rich and rare honor to a Catholic two score years ago. And that living faith gained the confidence of priests and made him an official associate in churchly work. In the formation of St. Thomas' parish, Michael McCormack was chosen one of its first lay trustees. And from the beginning he evinced a high sense of its responsibilities. He sat at its cradle and watched its infant years with anxious concern. He saw it rise from the ground like a child falteringly and, then, with his counsel move forward firmly with the maturity of material and spiritual strength. In all his corporate dealings he was gentle, wise and just. The guiding principal of his trusteeship was the sage query: "What is the best and most necessary thing for the Church?"—a principal so full of wisdom for the good of the parish that it enabled him to give counsel and act in happy harmony only for the advantage of the Church. He mooted out difficulties. He minimized obstacles. He gave an example of generosity and even of personal appeal for parish co-operation. His sole joy was the advancement of the Church, which with prophetic vision he foresaw was the sure destiny of his parish. Close he lived with God and he died well. His passing is mourned but his cherished memory bequeaths a fragrant benediction on his family and friends."

Patrick J. White

Patrick J. White, 74, of 2 Westland street, a retired policeman and Spanish War veteran, died Wednesday, December 30, at the U. S. Veterans Hospital after a long illness. Former policeman White was a member of Charles L. Burdett Camp, U. S. W. V., Hartford Council, No. 11, K. of C., Holy Name Society of St. Michael's Church, Police Mutual Aid and Patrolman's Protective Association. He leaves his wife Ann Keleher White and four nieces.

The funeral was held Saturday morning from his home with a solemn requiem high Mass at 9:30 at St. Michael's Church. Burial was in Soldier's Field, Northward Cemetery with full military honors.

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